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WORLD COUNCIL OF CHURCHES

Minutes and Reports of the Third Meeting
of the Central Committee

Toronto (Canada)

July 9 - 15, 1950



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CONSEIL ŒCUMÉNIQUE DES ÉGLISES
WORLD COUNCIL OF CHURCHES
ÖKUMENISCHER RAT DER KIRCHEN

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PROGRAMME OF THE MEETING

The third meeting of the Central Committee opened on Saturday evening, July 8, 1950 at Emmanuel College, Victoria University, Toronto. The splendid facilities of Emmanuel College, together with the cordial and efficient care of the Canadian Council of Churches under the leadership of Dr. W. J. Gallagher, provided every advantage for the arrangements of the meeting. The Committee met, either in plenary sessions or in committee meetings, four times each day, concluding with a worship service, led by the Bishop of Chichester, on Saturday morning, July 15.

Three special occasions were provided for those attending the meeting. On Monday afternoon, July 10, Victoria University (Emmanuel College), together with three theological colleges, Trinity College, Knox College and Wycliffe College combined in conferring honorary degrees upon twelve members of the Central Committee. The Bishop of Chichester graciously replied on behalf of both the recipients of the degrees and the World Council of Churches for the honor shown to them in this way. On Wednesday afternoon, the Lieutenant Governor of Ontario, Mr. Ray Lawson, and Mrs. Lawson, gave a reception for the Committee at the Lieutenant Governor's Suite, Queens Park, during which His Honor the Lieutenant Governor greeted each member of the Committee.

On Sunday, July 9th, an ecumenical service was held at 3 p.m. in the Timothy Eaton Memorial Church, the form of which had been prepared by the Committee on Ecumenical Affairs of the Canadian Council of Churches. The sermon was preached by Dr. Franklin C. Fry, and others taking part in the service were Dr. Sisco, Dr. Visser 't Hooft, Bishop Dibelius, Dr. Whitehorn, Bishop Oxnam, and the Bishop of Chichester. The members of the Committee robed, and entered and left the church in procession.

The *morning worship* was held in the chapel of Emmanuel College from 9 : 00 to 9 : 30 daily. It was based upon forms of worship prepared in advance and printed by the Canadian Council of Churches. It was led by Dr. Koechlin, Dr. Sockman, Dr. Dia, Archbishop Germanos, Dr. Boegner and Dr. Hiltz.

The evening devotions were conducted in the conference hall each evening at the close of the business session by the Rev. Leslie E. Cooke who led a series of meditations on the work of the Holy Spirit.

All but one of the sessions of the Committee were open to the press, and attended by a good number of correspondents. Members of the committee commented frequently at the excellent coverage of the meeting by the press, particularly in Toronto.

THE MINUTES OF THE MEETING

A. OPENING ACTIONS AND THE GENERAL SECRETARY'S REPORT

1. Opening prayer

The meeting was opened with prayer by the Bishop of Chichester.

2. Presiding Officers

The chief presiding officer was the Bishop of Chichester, Chairman, assisted by Dr. Franklin Clark Fry, Vice-Chairman, and Dr. Marc Boegner, Archbishop Germanos, and Bishop G. Bromley Oxnam, co-Presidents.

3. Welcome

The Bishop of Chichester welcomed the delegates as follows :

"The third meeting of the Central Committee is taking place in the new world. After Amsterdam and Woudschoten and Chichester, it is a notable and significant event that a principal organ of the World Council of Churches should assemble in Canada. The move here is a move forward and is itself a sensible evidence of its world-wide character and range. We meet by the kind invitation of the Canadian Council of Churches in Toronto, and have already received abundant proof of the generosity of our welcome and of the care with which the arrangements for our work and worship have been made in this distinguished college. None of us have any doubt as to the excellence of the local setting.

But the general setting of world events in which our prayers are to be offered and our business done is of a very different character. Although in various countries from which our delegates come the immediate situation is better than it was a year ago, the world situation is grave and may quickly become graver. Not all those who came to Chichester last July have been able to attend this meeting, and some we shall particularly miss because their absence is due to reasons of a political character outside their control. We shall bear them particularly in mind in our prayers.

The most serious feature in the general setting is the war in Korea where the country has been first divided and then made a battleground in which Korean troops are being used against Korean people. The responsibility of those who fired the first shot is tremendous. This war forms the tragic background of our meeting and calls us all to prayer, thought, and action.

Another unhappy feature of the general setting is the worsening situation in racial relations. Last year, attention was called to the position in South

Africa, and C.C.I.A. was specifically asked to pay attention to it in its study of race questions. It is a matter of thankfulness that we have a representative of the Dutch Reformed Church in South Africa present at this meeting and we shall be eager to hear what he has to tell us. We shall also have the opportunity of hearing a new member of our staff, Dr. Hoekendijk, who will give us his impressions of South Africa and of the Bloemfontein Conference on the race question which he attended in the spring at the special invitation of the Dutch Reformed Church.

The central themes which, in addition to these two, will engage our attention are :

Dominant Religions and Religious Liberty, committed to us from our last meeting ;

The Nature and Theme of the Second Assembly ; and

The Ecclesiological Significance of the W.C.C.

On all these work has been done and there will be full opportunity for discussion.

It is very plain that bearing also in mind the reports of the commissions and the departments, and the financing and administration of the World Council's increasing activities, a whole week of our meetings will be occupied to the full.

The crisis in which we live makes us very conscious of the significance of the World Council of Churches, as well as very humble in our conception of human power. It points more clearly than ever to the necessity of Christian unity, though the manner of that unity may be very differently conceived by different churchmen. In the midst of a divided world the World Council is in a very true sense not only a symbol, but also an instrument, through which men of different traditions, and nations, and races can be united in the service of Christ. And we ought to make the most of the reality of that unity in every way we can. There is a sense of the last times which compels us to gather closer together in our different companies at the foot of the Cross. There is also a sense of the power of the resurrection and of the energy of the spirit able to bring true salvation to frustrated and de-personalized man. The world has been in deep darkness before. But the light has overcome it. The light may conquer in ways and shine through windows wholly unsuspected by ourselves. We shall be very humble about our own hopes and plans. But that we may see the light and be ready for service, if God wills, in helping others to see it and in helping to bring others the taste of God's power, we shall constantly pray. We shall pray for those whom we know now to be in great anxiety, or danger, or suffering in different parts of the world. We shall pray for God's guidance and the strengthening of the Christian witness in our Churches. And we shall pray in particular as members of the Central Committee of the World Council of Churches that God may grant us in our thinking, speaking, and action here, the spirit of courage, the spirit of wisdom, and the spirit of love."

Following this statement, the Chairman called upon Dr. Sisco, who indicated that he had been asked by the Canadian Council of Churches to convey greetings on its behalf to the Central Committee. The Council, he said, had been looking forward to the coming of the Committee, and planning actively for the meeting since January. Laymen across Canada had been asked to contribute toward the extra expense involved in the meeting, and had responded by generously giving a total of over \$30,000 for this purpose.

In each case, they had asked, "what is this Central Committee," and when its true significance had been explained, had responded immediately. Throughout the effort, Canon Hiltz of the Church of England in Canada, and Dr. Gallagher had been active, and most of the plans for the meeting and their execution had been carried forward by Dr. Gallagher. The meeting was being held in one of the theological colleges of the United Church of Canada. All concerned with the meeting from the Canadian end hoped that the Committee would enjoy its stay, and that this meeting of the Central Committee would be remembered as one of great inspiration.

The Chairman then called upon Dr. Fry, who responded on behalf of the Committee, remarking that to do so was easy following so gracious a welcome. Many reasons made it auspicious for the Committee to meet in Canada. Dr. Gallagher and his associates in the Canadian Council of Churches had made excellent arrangements. It was a privilege to be their guests because the Christians of Canada, whom they represented, were among the most loyal, consistent and generous of us all. "Moreover, we meet in an atmosphere of expectancy on the part of the Christians of Canada — expectancy for the effectiveness of this meeting, which is at root an expectancy for the Gospel. We hope that this may be in our hearts also as we meet during these tragic days — that the Spirit of God may guide us all. As we meet we thank the Christians of Canada for so providing for our meeting with care, with generosity, and with kindness."

4. Roll Call

The General Secretary called the roll of those present (see Appendix I) and it was

AGREED : to adopt the roll as called as the roll for this meeting of the Central Committee.

5. Minutes of the last meeting

It was

AGREED : to adopt the Minutes of the second meeting of the Central Committee, July 9-15, 1949, as distributed.

6. Adoption of the agenda and programme

It was

AGREED : to adopt the agenda and programme of the meeting as presented, adding item 20a, election of a President of the Council.

AGREED : to accept the membership of the sub-committees as read by the General Secretary. (see Appendix 2.)

7. Appointment of Minutes Secretaries

It was

AGREED : to appoint Mr. Bilheimer, Mr. Eastman and Mr. Tillman as Minute Secretaries.

8. Arrangements concerning the Press

Mr. Taft reported that Mr. Eric Modean of the National Lutheran Council was in charge of arrangements for the press, and that the Executive Committee recommended that all plenary sessions be open with the exception of that on Tuesday morning. In addition, press conferences would be held. It was

AGREED : to accept these recommendations of the Executive Committee concerning arrangements for the press at the meeting.

9. Report of the Executive Committee

The Bishop of Chichester presented the report of the Executive Committee, as follows :

"The Executive Committee has met twice since the last meeting of the Central Committee, at the Ecumenical Institute, Feb. 21-23, 1950 and at Toronto, July 6-9. Both meetings were well attended.

At the first meeting of the Executive, there were reports of the following journeys :

Dr. Boegner, to Latin America.

Dr. Visser 't Hooft, to the eastern Mediterranean and Asia for the purpose of general visitation and attending the Bangkok conference.

Bishop Neill, to the United States twice for university missions and to Africa on behalf of the International Missionary Council to study theological education.

Miss Fraser, for visitation in connection with the Youth Department to the Near East and the Far East.

Dr. Hoekendijk, to South Africa for the purpose of attending the Bloemfontein Conference.

Dr. Niemoeller, to Australia and New Zealand.

The Bishop of Chichester, to Australia, New Zealand and India.

The Executive Committee heard reports of the various departments and commissions at its February meeting, and was greatly impressed with the excellence of the work done and the spirit in which it is done.

The proposal for the East Asia Secretariat, as will be reported later to the Committee, has advanced well, the Bangkok Conference being an important point in the development of the plan.

The Executive Committee was charged with the completion of the organization of the Commission on the Life and Work of Women in the Church, and is glad to report that nominations for the remaining places on the Commission will be presented in due course to the Committee, and that Miss Sarah Chakko has been engaged for one and one half years as Secretary of the Commission. Miss Chakko has been at work since March and will remain until June, 1951.

The Ecumenical Institute has received a new and generous gift and is thus enabled to purchase the buildings of the Château de Bossey and to develop plans for their alteration and for the construction of a chapel.

At the February meeting there was a discussion of a message by the Presidents of the Council to be issued at Whitsuntide, with the result that a message was issued, it being later apparent that the message was warmly welcomed.

In the sphere of public action, two statements are of importance. At its February meeting, the Executive drew up a statement on the hydrogen bomb,

the announcement of which had been made only a few days before the meeting. The statement received very wide publicity. Also, the Executive issued a statement on war criminals (see Appendix 3). The situation as regards war criminals had been thoroughly surveyed, and information given as to the efforts of church leaders to help. The statement indicates common points on which church leaders may wish to work individually with their respective governments.

At its meeting in the past days, the Executive reviewed plans for the present meeting and considered the pronouncement, *De Motione Ecumenica* issued by the Vatican. As a result, a statement was drawn up which is submitted to the Central Committee for its information (see Appendix 4)."

10. Report of the General Secretary

The General Secretary presented his annual report (see Appendix 5).

In the ensuing discussion, the following points were made :

Dr. Bersell, after expressing appreciation of the report, asked what the General Secretary meant by saying that there were no communists on the Central Committee. Was there a distinction between a communist, a defender of communism, and an apologist for communism ?

Dr. Visser 't Hooft replied that, first, there is no one on the Central Committee who is a member of the communist party. Second, there is no one on the Central Committee who identifies himself with communist ideology. Members from behind the iron curtain fundamentally diverge from communist ideology, and struggle against it. Third, one must make careful distinction. There are those who defend certain specific social and economic policies of the communist party, but whose undivided loyalty to Christ is beyond dispute. We must go out of our way to maintain full fellowship with them, even if they differ from us politically and economically. This does not apply to men who, as the Deutsche Christen did under the Nazis, confuse Christian theology and totalitarian ideology. But such persons are not represented on the Central Committee. The real question is, whether a man has a whole loyalty to Christ, or whether his loyalty is fundamentally divided ? If it is the latter, we must warn him that he is overstepping the requirements of the fellowship in which we believe.

Dr. Bersell replied with thanks, and on another point, continued by saying that he felt that the General Secretary had understated the effect of the whole movement represented by the World Council. One of the greatest effects of it had been the drawing together of whole households of faith, and the slight hint in the Report that this process had been slowed up, was perhaps unwarranted. There were remarkable and deep movements even in our own time which were bringing us together. This was noticeable on the national scene. Within the United States since Amsterdam there had been a decided impetus towards unity, with the result that some who had stood aloof from the Federal Council of Churches were now able to join the new National Council of Churches.

Dr. Sisco inquired as to whether it would be more difficult for us to keep our fellowship intact if Russia should form a kind of rival United Nations.

Dr. Visser 't Hooft replied that one must recognize how difficult it is even now to maintain the fellowship which we have. For instance, there are practically no representatives from behind the iron curtain at this meeting.

At Amsterdam this representation had been rather good ; at Chichester, fewer, but still fair. There has been a gradual deterioration of relations making it more and more difficult to maintain effective contact. A few years ago, visits to the countries in question were relatively easy ; now it is extremely unusual if someone is able to get in. Moreover, the nature of the World Council is misunderstood in these countries. The line is always that the World Council is the ecclesiastical expression of western imperialism. The relationship therefore is increasingly confined to the intangible one of messages of greeting and solidarity. But we have strong evidence that there is a strong desire to maintain the fellowships.

Dr. Zander, in speaking of the section of the Report dealing with inter-church aid, gave an example which had had particular meaning for the Orthodox in Paris. He stated that his own institution owes its existence to the ecumenical movement. It is of course valuable when it is helped by those churches which are near to it. But when it is helped by a church removed from it, it is much more meaningful. This year help came from the Northern Baptists of the U.S.A. Their assistance had meant that we had been brought together.

Father Florovsky made two points. First, the point already touched upon by Dr. Bersell and Dr. Sisco, that the World Council must disregard political differences in the interests of maintaining Christian fellowship. In principle this was obvious, but in practice difficult. It is not easy to disentangle religion and politics. When the world is really split into two worlds, will it be possible to have one World Council ? Second, the meaning of the ecumenical movement is often misinterpreted. The ecumenical movement is one of tension and conflict, in which we must dwell not behind a mere screen of fraternal feeling, but in which we must bring out — with mutual sympathy and confidence in the prevailing power of God — the differences which we hold. It is better to have doctrinal controversy than vague agreement. Very often differences are not really where they appear at first to be, and through such frank discussion they may be truly located and faced.

Following this discussion, it was

AGREED : to receive the report of the General Secretary.

B. THE CENTRAL THEMES

11. Dominant Religions and Religious Liberty

Dr. Nolde called attention to the assignment which the Central Committee, meeting at Chichester July 1949, had given to the C.C.I.A., with respect to the preparation of a Study on the subject of religious liberty in relation to dominant religious communities. He outlined the procedure which had been followed in the preparation of the study and stressed the fact that the scope of the subject had been determined by the W.C.C. Executive Committee meeting in February 1950.

Part I of the study on *Religious Freedoms in Face of Dominant Forces, The Defence of Religious Liberty* (see Appendix 6), was presented as the basis for discussion. Part II of the study, *Supplementary Data*, was submitted with

the explanation that it had been compiled on the basis of reports independently presented by competent authorities in response to a request from the C.C.I.A., but that the limits of the study precluded firsthand verification by the C.C.I.A. Part III, *Reports on Selected Areas*, together with biographical material concerning the authors, was available to the members of the Central Committee upon individual request.

The Bishop of Chichester, Chairman, thanked Dr. Nolde, Mr. Eastman and the C.C.I.A. staff for their work on this study and called for discussion of Part I.

Dr. Aubrey suggested that the resolutions should include reference to the peace treaty with Italy and to the possibility of C.C.I.A. approaches to the United Nations.

Bishop Walls also felt that Italy might furnish an example of religious discrimination, which could be brought before world public opinion.

Dr. Whitehorn urged the inclusion of the suggestion that approaches should be made by the Churches to their own governments.

Professor David G. Moses and Dr. Manikam of India asked that there should be included some commendation of those nations which have recently incorporated provisions for religious liberty in their national constitutions. India in her constitution allowed to all the right to "profess, practice, and propagate their religion."

Dr. Dahlberg emphasized the importance of self-scrutiny and asked that reports of religious discrimination by Protestants and Orthodox be taken into consideration.

Dr. Visser 't Hooft felt that it would be a mistake to mention Italy alone when Spain and Colombia, as well as other countries, gave evidence of more serious instances of religious discrimination.

Following this discussion, and after consideration by the subcommittee on International Affairs, it was

AGREED : to adopt the following resolution on Religious Liberty :

WHEREAS, the World Council of Churches and the Inter-Missionary Council have formally adopted a Declaration on Religious Liberty wherein they set forth the conditions which are essential to the full exercise of religious freedom ;

WHEREAS, in many countries restrictions upon the exercise of religious freedom are variously imposed by totalitarian governments, by dominant religious majorities, or by religious groups seeking dominance ;

WHEREAS, the Central Committee of the World Council of Churches in July 1949 adopted a statement condemning restrictions upon religious freedom particularly in countries where the state is antagonistic to religion and its manifestations ;

WHEREAS, the attention of the Central Committee has now been called to serious infringements of religious freedom in certain countries in which the Roman Catholic faith is the dominant religion and in regions in which the Moslem faith is the dominant religion ;

WHEREAS, from countries where the Protestant or Orthodox Churches are dominant, reports have been received concerning discrimination against religious minorities ; and

WHEREAS, even if religious liberty is safe-guarded by constitutional processes, it may easily be neutralized by social and economic pressures,

The Central Committee of the World Council of Churches

RESOLVES :

- (1) To declare its opposition to all practices by which governments, churches, or other agencies curb the exercise of religious freedom ; to call upon the Churches to disseminate information and to take individual and collective action for promoting in their own countries conditions under which religious freedom may be fully practiced ; and further, to approve representation regarding infringements to governments or to the United Nations and to the religious authorities which have jurisdiction or influence in the countries concerned ;
- (2) To encourage the development of a comprehensive and coordinated programme of action, national and international, and thereby to pursue affirmative, preventive, and remedial measures for promoting the observance of religious freedom for all men.

The Central Committee of the World Council of Churches also : *emphasizes* the vital importance of incorporating within national constitutions adequate guarantees of religious liberty ; *welcomes* the recent enactment of such constitutional safe-guards in various countries ;

urges all governments when drafting or amending constitutions or laws to secure for all people within their jurisdictions the fundamental right of religious freedom ; and when adequate standards have been enacted,

stresses the necessity of bringing local administration and practice into conformity with them.

The Central Committee of the World Council of Churches

REQUESTS the officers of the C.C.I.A to transmit these resolutions in the appropriate form to each country concerned, in consultation with the member Churches and Christian Councils in those countries.

12. The Ecclesiological Significance of the World Council of Churches

The General Secretary was asked by the Chairman to explain the origin of the document before the Committee. He said (1) that it had been written to answer a number of questions which had been raised as to the nature of the World Council of Churches and its relation to the thinking of the Churches about themselves. Committee II at Amsterdam had made some reference to the nature of the Council but further explanation was needed ; (2) the World Council is an unprecedented phenomenon so that it was necessary to correct attempts to define it in familiar categories ; (3) consequently, he had submitted a first draft to various theologians for their comment. The second draft taking account of the comments received had been circulated to the Central Committee and the third draft was the result of the work of the subcommittee which had been revising it during this meeting ; (4) it should be understood that the document had never been designed for popular consumption but had been intended for church leaders and theologians.

Dr. Whitehorn, as chairman of the subcommittee, introduced the revised draft. He said that the subcommittee conceived the purpose of the document to be one for distribution to the leaders of the member Churches for discussion according to their discretion, and available for the staff to use in conversation

with Churches or groups where they considered it advisable. The subcommittee had omitted certain repetitions in the text and material which seemed to be no longer necessary, though much of it might be used again in any article commending the document, e. g. in the Ecumenical Review.

After a short discussion, it was agreed that the document was of such importance that no resolution upon it ought to be moved until members of the Committee had had the opportunity to read it carefully.

At a later session there was considerable discussion in which the following points were made.

Dr. Bersell welcomed the document as making it finally clear that the World Council was not to be identified with the *Una Sancta*, and because it removed the fear of pressure upon local churches to compromise their convictions in local cooperation.

Dr. Niebuhr objected to the phrase *vestigia ecclesiae* as a conception foreign to the theological traditions represented in the Council.

Dr. Mackay referred to the Amsterdam resolution on a unified church structure and thought that statements made there needed to be more clearly repeated.

Bishop Oxnam insisted that there was a deep contradiction in the document between the fellowship implied in the basis of the World Council and the implication that some Churches in the Council regarded others as false, unhealthy and incomplete Churches.

Bishop Allen maintained that even if the document appeared negative, it was because we ought not to conceal the true facts about relationships within the Council. He proposed an addition which was later substantially adopted.

Dr. Schmidt emphasized that the basis of the World Council is the fact of the Lordship of Christ, not merely a doctrine.

Principal V. Murray objected that certain formulations in the document did not take account of the position of the Society of Friends.

Professor Baillie insisted that the paragraph about the attitude of the Churches to each other had been the crux of the discussion but that he was no longer troubled by it because it expressed not opinions but facts.

In the course of a long discussion, others who took part included Dr. Maury, Dr. Sockman, Bishop Tsu, Professor Zander, Dr. Van Dusen, Dr. Fry, Dr. Mott, Dr. Koechlin, Father Florovsky. In summing up, both the General Secretary and Dr. Whitehorn said that this discussion had been exactly the kind which the document was designed to provoke and had been most helpful and realistic. It was agreed that the subcommittee should again revise the document in the light of the discussion and submit a fresh text to the full Committee.

On July the 14th the full Committee considered the document in its fourth draft.

Dr. Whitehorn explained the fourth revision.

Dr. Van Dusen stated he did not like to propose an amendment at this stage but he felt that certain statements in the report were contrary to the viewpoint of large elements of the World Council of Churches constituency. For example the phrase: "The World Council exists in order to deal in a provisional way with division between existing Churches etc." Many hold the view that the World Council of Churches does not exist provisionally, but represents a permanent necessity in the life of the Churches. It exists to deal with unities which have been discovered, *not* with division. Augustine had

said that civil government existed to deal with sin, but for many civil government exists so men can live in communities. Similarly the World Council of Churches exists to deal with unities. Neither civil government nor the World Council of Churches are bodies which will vanish when the sin with which they are concerned with is vanquished, or their aim is achieved. Some think that the World Council of Churches expresses the form which the unity of Christ is ultimately to take.

Dr. Van Dusen said that another sentence "If all the Churches really looked on each other as Churches in that sense, they could all unite, etc." did not express the mind of the committee, because half the Churches do look on themselves in that sense and do not unite because they do not believe organic union is the will of God.

Mr. Brown stated he remembered many not present who like himself could not vote for the paragraph about relationships between the Churches as it stood. He supported Dr. Van Dusen because it appears in this paragraph that certain groups are given the right to unchurch other people. It was not the function of any Church to tell other Churches they are not full and true Churches.

Dr. Sisco remarked that there were churches in the W.C.C. who had joined, believing just this. And they had a right to their view. His criticism of the document was that not enough space had been given to the contrary view, which is the view of a majority of the constituency.

Dr. Visser 't Hooft urged that this was a critical moment in the meeting and in the W.C.C. just because many could not accept the document if the *substance* of the paragraph concerned was not accepted. The sentence under discussion was not indispensable, but the truth which the paragraph sought to express was a fundamental truth in the life of the Council.

Dr. Mackay spoke in support of Dr. Van Dusen's point. He stated that there were at least three theories in the Christian world with regard to "order": (i) The theory that order or structure *is* the Church, held by the Roman Church; (ii) the theory that order is an article of faith, held by high church members of the W.C.C.; (iii) the theory, held as sincerely and with as great a loyalty to Christ as the others, that there is a certain relativity about any form of order or organization. Its devotees hold that other forms of order may with *equal* conscientiousness be found in the New Testament, so that other member Churches may be equally true and full Churches. This view has been somewhat in the background during the formulation of this document, and although we recognize other viewpoints, we could not honestly accept the sentence under discussion.

Dr. Sisco recommended tabling the document and making another attempt next year. Members could think about it during the year and a better document would result at that time. He realized the W.C.C. was anxious to meet certain criticisms abroad in order that certain Churches might come in. Progress has been made. This is a first attempt, and we should simply report that fact and could not lose by a further study before issuing it.

Prof. Florovsky asserted that while listening to Dr. Van Dusen he felt something more serious was being considered than just a special document. We confront a grave division in our midst. He respected convictions with which he disagreed. It is obvious that many are disturbed and disappointed by the document; on the other hand others will be equally disturbed if revisions or omissions are made, such as have been suggested. For in reading such a

report you expect to find certain statements and when they are not there, the omission seems obvious and deliberate. Now it is no secret that in this matter there are divisions between us. In Section I at Amsterdam this was clearly shown. We can either say that these disagreements do not destroy the W.C.C. fellowship, or that they are so great that we have no common language, and cannot speak together.

Father Florovsky continued that some members regard other Churches as *essentially* incomplete. If it is felt undesirable or impossible to retain such members, and hence such cleavages in the W.C.C., it had better be said clearly and plainly. Possibly the viewpoint of this tradition is too sharp for some, and if so it may be time to part. He agreed the document should be dropped, but he could not forget the discussion. *Father Florovsky* said he had tried to use an ecumenical language, but now was in great distress. He wondered whether he could undertake the responsibility to explain all this to the members of his Church. He did not threaten, but gave a serious warning that this was no matter of editorial revision, but a matter of principle. Perhaps others felt the same.

Father Florovsky commented that in the W.C.C. representatives of high church doctrine are in a minority. But if an impression of majority-minority is aroused, it is better to satisfy the minority. He said that if he felt the way he did, the reaction of his own Church could be imagined. He asked to be excused for his sharp language, but that of his people would be even sharper.

Bishop Dun said the document could not be amended any further. The question was what to do with it. He advocated concentration of discussion on this point. While many of the free church tradition would be dissatisfied, it was unlikely they would withdraw if the document was submitted to them. And it was impossible to discover what they did think until it was sent out. He suggested that the committee, instead of amending the document, be instructed to formulate the attitude that should be taken as to its status.

Dr. Sisco asserted he was the last man to offer a motion which would split the Council, and would agree to any concession to avoid such a contingency.

Dr. Cooke said the Committee had come alive as never before and was in favour of continuing the debate.

Dr. Schmidt said that he had three points: (i) in the discussion it was stated that certain Churches which can consider other Churches as equally true and full Churches, did not receive sufficient recognition in the report. But if one counts the passages in which their viewpoint is expressed you will find this is not so. (ii) The question of membership of churches with an exclusively confessional basis was often raised in his Church. Such churches can be members although he had the impression that many thought they could not. He hoped this impression was false. (iii) The way out in the kind of dilemma they faced was often simply to state quite clearly, both positions, in the document.

Dr. Maury expressed surprise at the Free Church reaction in the discussion. He did not consider his own Church a full and true Church. Nor the "High Churches" either! Nor the Roman Church! Why then should any family of Churches be afraid because that fact is so stated in this document? He wanted the document sent out as the *minutes* of one stage or moment in the movement of the Churches seeking their unity and each other. Take the document as it is, taking out the sentences under discussion, and send it out to the Churches, he concluded.

Dr. Horton, supporting the previous speaker, said he would still like to alter the text slightly. He would amend one sentence to say "the W.C.C. deals in a provisional way with divisions between existing Churches"; and replace the expression "could now unite" with "might now unite"; and add to the end of the first part of that paragraph the words "and consequently have associated themselves in the W.C.C."

Bishop Allen spoke on the general use of the report. Was it to be regarded as regulative or for study? If the former, it needed amendment, but the discussion shows that final agreement could not be reached. The discussion also has shown how valuable the document is, for study and other purposes. If it is adopted for study it implies we are still growing ourselves towards a final fellowship. It is a sign of a growing fellowship, a sign that can be used at this stage. It would be a profound mistake to lay it on the table rather than issue it to the W.C.C. membership whose function is surely to share in exactly this process of growth. The whole debate has demonstrated how valuable the document is for promoting that process. He pleaded that the document should be authorized for study, asking the Central Committee to draft a resolution to make clear it was sent out inviting more study about the true meaning of the W.C.C. fellowship.

Dr. Cooke asked if there were member Churches which denied the true and full character of other member Churches. Receiving an affirmative answer, he then proposed that the paragraph in question stated that this is a fact; but as it did so twice, which is unnecessary, he suggested omitting the second sentence and adding "and are to be led by the Holy Spirit to manifest unity in Christ..."

Dr. Baillie affirmed that confusion had arisen because members forgot that this document merely states the facts of the situation which now exist in the W.C.C. It does not say what the W.C.C. ought to be. The W.C.C. does include *many* Churches which do "unchurch" other member Churches. The Orthodox are far from being alone in this; others do it also. Further, this difference is not a distinction between communions only; it cuts *across* communions. It is true in the Church of Scotland, the Church of England and in many Lutheran Churches. Father Florovsky need be no more concerned than many others. If Dr. Horton's amendments could be accepted, then the report could be accepted as a statement of the *actual* situation that exists. If certain statements made earlier were true, the W.C.C. itself would not have been born. The W.C.C. as a matter of fact has only been possible at all just because it has included those who "unchurch" each other.

The Bishop of Malmesbury commented that fear lies behind many of the statements that had been made, fear that the members of one's own Church might not accept the report. He himself disagreed with much in the document but that did not prevent him from sending it to his own Church for study. It will go far to eliminate fears between Christians: it is a real ecumenical document because it says that although there are differences, and they are clearly there, the Churches can still be in the W.C.C. The report should be sent down for discussion. If it is shelved or altered, its purpose will be lost. He stated that he believed with all his heart that this discussion had been the most important and valuable discussion ever to take place in the Committee, and that we should go forward trusting in the guidance of the Holy Spirit. The movement of the Spirit was to be felt in the formulation of the report and in the discussion.

The Bishop of Chichester, at this point, proposed from the chair a committee of Dr. Van Dusen, Mr. Brown, Dr. Whitehorn, Bishop Dun, Dr. Fry, Father Florovsky, Dr. Visser 't Hooft and himself to alter the draft and to report back.

The small committee brought in a slightly revised draft and it was

AGREED : The Central Committee of the World Council of Churches receive the statement entitled "The Church, The Churches and the World Council of Churches" and commends it for study and comment in the churches (see Appendix 7).

It was understood that this resolution would appear on the copies of the statement.

The Chairman stated it was also understood that the Executive would normally consider and prepare a document for the next meeting, summing up reactions to the statement. He thanked the chairman of the sub-committee, Dr. Whitehorn, and the General Secretary for the inspiration, preparation and handling of this document, so helpful to the whole W.C.C.

It was also understood that an official French and German translation of the document would be made available.

13. The Nature and Theme of the Second Assembly

The Bishop of Chichester introduced the discussion as follows :

It is my suggestion that the discussions on Second Assembly include these elements :

Questions of duration, size, visitors, alternates, youth delegation, and general machinery must all be thought out.

The Faith and Order Conference at Lund must, of course, have a proper place, as must questions of the follow-up of the Amsterdam reports and on the work done between 1948-1953 by the Departments. In addition, questions on constitution, basis, organization, etc., must all play their part.

Further, we must allow for the possibility of immediate issues with which the World Council may be confronted in 1953, such as a grave threat to peace or an outbreak of anti-Semitism, mass deportations, or new divisions of territory ; or urgent appeals from a particular Church or Churches.

But the main point on which the mind of the Central Committee is to be sought now is

What is to be the *main theme* ? The preparation by the Churches is very important, and no doubt we should consult the Churches about the theme, but the Churches will look chiefly to us.

How do we envisage this Second Assembly ?

Clearly it must help the Churches and deal with things which are, or should be, a common concern. But it must help them not only in their relations with one another, but in their relation to the contemporary world. It must help them to face the world's problems, and it must also make it clear to the world that its problems are being faced.

The problem of *Man* himself is clearly fundamental. His very existence as a spiritual free being is in danger. This problem has many facets. It may be stated as de-personalization due to the modern situation. This is obvious in the totalitarian state of the Communist kind, but also in mass processes of ordinary modern democracy. Indeed, the whole structure of modern society militates against the significance of the individual person.

Therefore we might put the issue in terms which the modern layman might use :

Man's Quest for Significance. This problem, too, has many facets. *Material* needs of the masses in Asia, Africa, Russia, the Balkans, etc., and of workers in industrial democracies, have been neglected too long. So also have the *mental, moral, and spiritual* needs of man — all that is required to make him a free person, economically, intellectually, morally, spiritually.

We will have to recognize that one reason why Communism has made such an appeal is that it promises an answer to some of these questions, though it is a false and tragic answer ; and while claiming to make the masses economically free, really makes them slaves. We must recognize that the main reason why Communism fails is that it denies God. The materialist philosophy of history, and of human life is false. It is of the utmost importance that we should show that *Man's Quest for Significance* can only be met by the transcendent God.

Another problem urgently confronting the Churches and the modern world is the race problem. I quote from "*Race Relations in the Commonwealth*" by H. V. Hodson :

"There are two problems in world politics today which transcend all others. They are the struggle between Communism and liberal democracy, and the problem of race relations."

This is another aspect of *Man's Quest for Significance*. It also affects and is related to the distribution of population — Japan and other Asiatic countries, Australia and Africa are affected. The Church is obliged to deal with the public issues of our time and this is a conspicuous issue. *Both* Communism and Race, in some form, are inevitable subjects for the Church's witness in 1953. They should each be dealt with in a concrete way, showing not only where Communism or Imperialism, or Nationalism are wrong, but what are the indispensable *musts* of a Christian policy.

Evangelization comes in here as everywhere and must have more content than at Amsterdam.

Education in the modern world must also be re-orientated. The whole bias of modern education is on wrong lines and does not cope with the secularizing influence of the modern social structure.

Let me sum up *Man's Quest for Significance* in layman's language. It would be incomplete anyhow as a title unless the truth of the transcendent God were an essential part of such a title. What is it that the masses of men at the present day most lack ? Freedom. Freedom from poverty, hunger, insecurity, war. Freedom to speak, believe, print, assemble, persuade. Freedom of body and spirit. The existence of man as a free spiritual being is in danger. Could we, therefore, think of the theme of the Second Assembly on the lines of a general title like

Christianity and the Freedom of Man

Christ and Man's Freedom

The Freedom with which Christ Sets Man Free.

The following points were made in the ensuing discussion : Mr. Grubb expressed sympathy for the proposal of the Bishop of Chichester, but indicated a misgiving in that he felt that the great issue for laymen was the problem of

security and insecurity, and that laymen would not recognize this problem in terms of freedom.

Pastor Maury expressed a difficulty in having to indicate now what would be needed in 1953. In addition, he indicated that we must not take our lead from the world, but rather from what Christ wants us to say to the world. It is true that Communism is the issue, but it is not good always to be answering communism. This becomes too self-conscious. At this point we are in danger of becoming "closed churches," anxious about our own fortunes and out of contact with the world. The Church, on the other hand, must always be an "open church," the house where God is and where all men are invited to come in. It is better for us in planning the Assembly to regard ourselves in this light, and thus be able to respond to the needs of all men with the freedom of Christ.

Dr. Niebuhr suggested that the Assembly deal with the doctrine of redemption, indicating that this combines the eternal message of the Gospel with the immediate needs of the world. We are confronted actually with false schemes of redemption, which contain proximate solutions, but are not based upon any ultimate solution. We tend to deal with the ultimate and disregard the proximate. In the Christian doctrine of redemption, we would be confronted with both.

Dr. Mays suggested the theme of Christianity and the Salvation of Man, involving a statement of what man needs to be saved from : economic insecurity, economic imperialism, race domination and war. Second, such a theme would necessitate showing clearly how Christianity does save in these areas. Third, it would call for a clear statement of the challenge to the churches.

Dr. Mott said that the Assembly must give a sense of direction, of mission, and of the presence of God leading us.

Mr. Gilpin expressed the hope that the Assembly would not be too exclusively political in its concern, but deal rather with the spiritual factors in life. He suggested as a theme "God and the need of the Individual." The Assembly should be a meeting of great spiritual challenge.

Dr. Niemöller urged that we must show that the ultimate redemption is relevant. There is an absolute responsibility to take the relative needs of people seriously. Communism or race may or may not be the issues, but it will be necessary to be specific. We must get our immediate issues from the world situation, but we must speak from a ultimate responsibility.

Bishop Allen urged that although we must hear the word of Christ and speak it into the world of need, these two terms are not enough. We must take account of the alternative answers which are being given to these needs. Communism is one, but it is not the only alternative being offered. Militant Islam, scientific humanism are others. As we analyze these, we can't simply dismiss them as demonic, but we must see what in them appeals so strongly to men's minds and discover why in so many places they are more successful than Christianity. This brings us back to the task of evangelism, which must be central in the Assembly.

Father Florovsky made a strong plea for concentrating on one central theme which would be offered to the world. The initiative must, as Pastor Maury pointed out, be in our hands not be taken from the world. What is needed is a positive, central statement which may then be directed toward the concrete issues of the time.

Dr. Dahlberg indicated that the central problem in all of the issues spoken of — international relations, labour, race, family — is the question of enmity. We tend to attack the enemy, but Christ attacked the enmity between people. The Assembly should direct itself to this issue.

Dr. Van Dusen urged that it will be necessary to be extremely flexible in our planning owing to the world situation and to the fact that the Assembly may not be held. If it is, surely we shall have to deal with the problems, not of the individual, but of civilization. In addition, we shall have to deal concretely with the procedure of the Assembly, because whatever the theme, this is of basic importance to an effective meeting. To revert to the theme, it would be too bad if either the question of redemption or of freedom were chosen. Both tend to be too individualistic. A counterproposal would be that the Assembly should center on the Christian message or evangel, seeking a strong, positive note implying evangelism. In addition, it should focus on mankind or civilization, dealing with the collective problem which man faces.

Mr. Taft said of the three suggestions of redemption, freedom, and the Christian message, that they were too "smooth," lacking in grip, for the layman. He urged that a main element, whatever the phrasing, be the adventurous spirit of spiritual risk-taking, in order that the Assembly might make clear to large and small groups, a line of action based upon faith and trust beyond what could actually be seen.

Mr. Bingle stated that he felt it unwise to start from problems, however pressing, but that it would be more suitable to have "Christian Hope" as the theme of the Assembly, for the reasons that there is much despair in the Churches, that the World Council has become a symbol of hope to many, and that the International Missionary Council has as its own theme "Expectant Evangelism."

Dr. Manikam urged that the Assembly deal particularly with problems which concern the East. He listed these as three: the meaning of freedom, especially as regards its spiritual as distinguished from its political meaning; race, particularly in view of the appeal of communism to peoples of the Far East; and church union which is of such vital concern to the churches of the East.

Dr. Von Thadden, citing the example of the coming large meeting of laymen in Germany, spoke of the need for a positive and clear statement to be given by the Assembly, challenging to laymen.

Dr. Baillie summed up the discussion as calling for first, not a single specific problem, but a common theme; second, with a conception of the Assembly rather than a phrasing; third, a broad theme, rather than a narrow subject; a concentration upon the essential Christian Gospel or message.

Dr. Visser 't Hooft commented that the essential problem is to strike a proper balance between the internal family matters of the World Council and the issues in the world with which we must deal. It is not an insuperable difficulty, because experience shows that when we gather on a common task, the internal matters find their proper focus. For this reason, we should be grateful that it has been so clearly stated that our task should be that of witnessing. If this is true, there is a further difficulty. It is that we think we know all about evangelism. In reality, there is very little break-through evangelism, that is, evangelism which is converting communists, existentialists, and scientific humanists. Could we go to the Assembly in the spirit that we don't know much about evangelism? There would be great promise for us

if we could go asking how we could break out, seeking the answer as to how we may meet the despairing, the seekers, those outside the Church.

Following this discussion, and upon the report of the subcommittee on the Second Assembly, the following actions were taken.

1. *Place.*

Having considered the proposal that the Second Assembly be held at Northwestern University, Evanston, Illinois, it was

AGREED : that the Central Committee place on record its appreciation of the work of the Conference of U.S.A. Member Churches under the leadership of Bishop Oxnam in promoting the plans for the Second Assembly, express its gratitude to the authorities of Northwestern University for the most generous welcome offered by them to the Assembly, and definitely accept Northwestern University as the location of the Second Assembly.

The Chairman then called upon Bishop Oxnam who explained that Northwestern University had made an exceedingly generous offer of its excellent facilities. It will be possible to house from 1500 to 2000 persons on the campus. There are ample accommodations for meeting rooms and for large meetings. Meals will be served to all in the University dining halls. The University had set the very low price of from \$3.50 to \$4.00 per day per person, for board, room, and the use of the buildings by the Assembly, and had in addition promised a contribution of \$25,000 to help alleviate the expenses of some of the delegates in traveling from New York or the West Coast to Chicago. Worship services would be held in nearby churches.

2. *Duration and Date.* It was

AGREED : that the Assembly be held through two full weeks, in the second half of August 1953, the precise date to be determined by the Central Committee not later than its meeting in August 1951.

3. *Composition.*

- a. *Delegates.* In accordance with the provision in the Rules of the World Council that the Central Committee may increase or diminish by 20 per cent the number of delegates fixed by the Assembly, it was

AGREED : that the Second Assembly be composed of 600 delegates.

AGREED : that the Central Committee instruct the Executive Committee to prepare a plan for the allocation of places among the member Churches and to report to the Central Committee at its next meeting.

b. *Substitutes.*

AGREED : that there be no alternates at the Second Assembly, but that the Churches be asked, in choosing their delegates, to appoint also substitutes, who shall be entitled to attend the Assembly with full rights, in the place of any of their delegates who may be prevented from attending.

- c. *Consultants.* In accordance with the provision of the Rules of the World Council that the Executive Committee may appoint consultants to the Assembly, in consultation with the Member Churches, it was

AGREED : that the number of consultants who may be invited to attend the Second Assembly shall not exceed 150.

d. *Youth Delegates*. In accordance with the Rules of the World Council, it was

AGREED : that the Youth Department be instructed to prepare and present to the Executive Committee at its next meeting a plan for the selection of approximately 100 youth delegates to the Second Assembly.

e. *Visitors*. It was

AGREED : that the number of Accredited Visitors should not exceed the number of delegates to the Assembly, and that in the first instance, places for visitors should be allocated proportionately to the member Churches.

AGREED : that no non-accredited visitors be admitted to the sessions of the Assembly or of the sections.

4. *General Theme of the Assembly*.

After full discussion of the problem, it was

AGREED : that the following statement be adopted :

“The time has come when the World Council of Churches should make a serious attempt to declare, in relation to the modern world, the faith and hope which are affirmed in its own basis and by which the Churches live. The world is full of false hopes, of fear and of despair. Religious indifference is widespread. In the Churches, spiritual power and triumphant hope are not clearly manifest. Though there is much active evangelism, the old paganisms still maintain their power in many parts of the world, while on the other hand there are very few points at which the Church is breaking out of its isolation into the world of those who hold to such modern substitutes for the Gospel as communism and other political messianisms, scientific humanism, and certain forms of existentialism, or are indifferent to every religious or quasi-religious faith. The presence of secularism within the Churches is deeply marked. Now as always, man’s greatest need is God’s greatest opportunity. We think therefore that the main theme of the Assembly should be along the lines of the affirmation that *Jesus Christ as Lord is the only hope of both the Church and the world* ; and that the subsidiary themes of the Assembly should be considered in relation to this central theme.”

5. *Subsidiary Themes*.

After consideration of the work now being done by the Study Department and the C.C.I.A. in accordance with the instructions given by the First Assembly and the Central Committee, it was

AGREED : that the following be provisionally accepted as the subsidiary themes for the Second Assembly :

1. A subject in the realm of Faith and Order, if so desired by the Lund Conference on Faith and Order.
2. Evangelism, with special reference to the evangelisation of man in modern mass society, and to the missionary obligation of the Church.
3. The Responsible Society, with special reference to communism and other secular messianisms.

4. The Churches responsibility for international justice and peace.
5. Race relations.
6. The responsibility of the laity of the Church.

6. *Programme of Work.*

AGREED : that the main theme be considered in the first week by the whole Assembly, divided in the first instance for that purpose into groups, and that the subsidiary themes be considered in the second week by the Assembly divided for that purpose into sections. It was also agreed that there should be a period of Biblical exposition each day.

7. *Responsibility for Preparation.*

As preparations for the Assembly should begin forthwith, it was

AGREED : that general responsibility for the preparations be entrusted to the Executive Committee, that responsibility for the local arrangements be entrusted to the Conference of U.S.A. Member Churches, and that the Study Department Committee be authorised to take the initiative in preparations for the study of the main theme.

8. *Process of Preparation.*

Since the success of the Assembly will depend largely on its growing out of the life and thought of the Churches and on the full participation of the Churches in the preparatory process, it was

AGREED : that the proposed themes of the Assembly be communicated immediately to the member Churches with a request for comments on them, and that the final form of the themes be determined after consideration of the comments of the Churches by the Executive Committee in February 1951, and by the Central Committee in August 1951.

AGREED : that the Study Department Committee take steps to form a commission of not more than twenty-five of the most creative thinkers of the Churches to work on the preparation of the document, which will be the basis for the consideration of the main theme of the Assembly.

9. *Preparatory Materials.*

It has been widely felt that the preparation for the Second Assembly should not take the form of the publication of a number of volumes. It was

AGREED : that the material issued in preparation for the Second Assembly should consist of

- a. A statement, of perhaps 10,000 words, on the main theme of the Assembly.
- b. General surveys of the best that has been written on the subjects of the Assembly, and of what the Churches have done in regard to them.
- c. Popular leaflets on the subjects of the Assembly to serve as the means for widespread discussion in the Churches.
- d. First drafts of statements on the Assembly subjects, which may be prepared as basic material for the report of the Assembly itself, but should not take the form of that report.

10. *Reports and Follow-up.*

It was felt most important that the Assembly should be regarded as the central point of a continuous process, and that provision should be made by the Assembly itself for the follow-up. With this in mind, it was

AGREED : that the reports of the Assembly may include the following elements :

Analysis of the problem under review.

Affirmations of Christian faith in relation to the problem.

An indication of the tasks which the Churches may undertake in respect of the problem.

An outline of issues on which further study by the Churches is required.

AGREED : that the reports be adopted by the Assembly with a request for appropriate action by the Churches, and that the Churches may be requested to report within two or three years to the Central Committee on any action or further study that they have been able to undertake.

C. REPORTS OF DEPARTMENTS AND COMMISSIONS OF THE WORLD COUNCIL OF CHURCHES, AND RELATED ACTIONS

14. The Commission of the Churches on International Affairs

a. Report of the Commission.

Mr. Grubb stated that the Executive Committee of the Churches Commission on International Affairs wished to present a limited number of subjects for discussion and information. Upon the former, the C.C.I.A. sought the judgment of the Central Committee ; while on the latter action had already been taken. Mr. Grubb asked that Dr. Nolde should present the annual report of the C.C.I.A.

Dr. Nolde in presenting the printed report of the C.C.I.A. activities of 1949-1950 said that a careful reading would reveal the importance of action upon current international problems and of devising a system which enabled the whole of the C.C.I.A. constituency to make its testimony to society and to the world of nations. The system which was now emerging involved :

1. The cultivation of a growing network of contacts with approximately 350 correspondents in over 70 countries.
2. The identification of various types of problems where there was :
 - (a) Reasonable *unanimity* of Christian opinion (e. g. safeguards for Religious Liberty).
 - (b) Obvious differences, and yet the possibility of action on Christian principles at the political level (e. g. Palestine questions).
 - (c) Serious *tension*, arising in two countries in both of which the C.C.I.A. constituency was to be found (e. g. Netherlands-Indonesian question).

- (d) *Sharing of Responsibility*, between various ecumenical agencies (e. g. Negotiations concerning the material interests of Churches and missions in Palestine involving cooperation with the W.C.C. Department of Inter-Church Aid and Service to Refugees, the I.M.C. and various denominational agencies).
 - (e) Continuing support for those working through the United Nations for world order (e. g. Security and Trusteeship Council questions relating to power conflicts and the underlying causes of international disorder, respectively).
 - (f) Individual *contact* with Christian delegates to international conferences where the assurance of C.C.I.A. concern proved valuable (e. g. United Nations Commission on Human Rights).
3. The creation of certain techniques which make possible the sharing of responsibilities and the pooling of resources by the constituent organizations of the parent bodies.
- The C.C.I.A. was limited in its own resources but it had the advantage of cooperation with other departments and agencies of its parent bodies. Thus the C.C.I.A. was able in some measure to reflect the potential strength of its constituency and to lay the foundations of world-wide Christian participation in international affairs.

Dr. Mott expressed the view that no other organization comparable to the C.C.I.A. was handling these question so effectively.

The Bishop of Chichester thanked Mr. Grubb and Dr. Nolde in the name of the Central Committee.

b. Letter to Korean Christians.

Upon presentation by Mr. Taft on behalf of the sub-committee on international affairs, it was

AGREED : to adopt the letter as amended and transmit it to Christians in Korea (see Appendix 8).

It was also

AGREED : that the prayers prepared in regard to the situation in Korea be received (see Appendix 9).

c. Statement on the Korean Situation and World Order.

Mr. Grubb presented the recommendation of the C.C.I.A. Executive Committee that the Central Committee issue a statement on Korea. In so doing he reported the following action of the C.C.I.A. Executive Committee :
The C.C.I.A. Executive Committee

Expresses approval of the communication addressed by the C.C.I.A. Director to the United Nations Secretary General expressing appreciation of the promptness with which the Security Council was convened and the forthrightness of its initial action.

Discussion followed on the text of a Draft Statement on the Situation in Korea.

Dr. Niemoeller doubted whether the Church should be careful about speaking the truth simply because it might be misquoted. He felt that it was not the responsibility of the Central Committee to judge between the

contestants in what might be described as a civil war in Korea. Communists declared that they fought for freedom, independence and unity. Could not the Central Committee ask the United Nations to defend these same values, but not to seek simply the re-establishment of the frontier at the 38th parallel?

Mr. Fred Haslam declared that many Quakers could not accept the assumption in the third paragraph that the situation in Korea was adequately described as a police measure. He, therefore, wished to record his inability to accept this statement as a whole.

Mr. Taft suggested that a note be appended to the document when released indicating the nature of the minority dissent.

Dr. Dahlberg and Dr. Newlin, both full members of the Committee, associated themselves with the desirability of indicating a minority position.

Dr. Niebuhr and Dr. Niemoeller defended the conception of the police measure in Korea.

Dr. Pierre Maury indicated his dislike of the apparent mixture of ideas concerning moral judgment and military efficiency.

Mr. Ernest Brown said that the Central Committee was not in a position to say whether or not atomic and bacteriological weapons and obliteration bombing would involve the destruction of civilization.

Dr. Baillie insisted upon the importance of indicating that the weapons of modern warfare referred to "*must be banned.*"

Following this discussion, it was

AGREED : to adopt the statement (see Appendix 10) on the Korean Situation and World Order, with the following statement concerning the vote :

"The Statement on The Korean Situation and World Order was adopted unanimously with the exception of the second sentence of the third paragraph which was carried by a vote of 45 to 2. Two members, conscientiously opposed to the use of military force, dissented from this sentence which reads : 'We therefore commend the United Nations, an instrument of world order, for its prompt decision to meet this aggression and for authorizing a police measure which every member nation should support.' "

d. Race Relations.

Mr. Grubb transmitted a number of recommendations from the C.C.I.A. Executive Committee, with the knowledge and consent of the W.C.C. Executive Committee. They were presented with the understanding that at the present time it was easier to criticise than to make positive suggestions concerning the racial situation in South Africa. The resolutions sought therefore to stimulate the distribution of ecumenical pronouncements on this subject ; to seek the advice of local churches and councils ; and to recommend the sending of a delegation for the purposes of conference and fellowship with the Churches of South Africa.

Mr. Marais, a minister of the Dutch Reformed Church in South Africa then presented some of the facts of the present situation and spoke in particular about the policy of Apartheid ; the conference called by the Federal Council of Dutch Reformed Churches at Bloemfontein ; the effect of world opinion upon South Africa ; relations between Europeans, Indians, "Colored" and the Bantu ; the influence of Communism and governmental policies for future segregation of black and white.

Dr. Hoekendijk, of the Netherlands and the W.C.C. Geneva Secretariat reported upon his recent visit to the Bloemfontein Conference. In his visit to South Africa he had met Afrikaans and English groups and also African nationals. He had asked the question ; what help can the ecumenical movement give to the Churches in their solution of their racial problems ? He described the reports of the Bloemfontein Conference in the press and the effect of its resolutions upon Dr. Malan's government. He endorsed the recommendation that a delegation should be sent if the South African churches issued an invitation.

The following actions of the Executive Committee of the C.C.I.A. were presented for information :

1. *Desires* to emphasize that the proper pursuit or even superintendence of ecumenical studies on race relations is beyond the present resources of the C.C.I.A., and accordingly urges the need either of further resources or of the assumption of particular study responsibility by the parent bodies ;
2. Recognizing the need for a study of racial problems not only in Southern Africa but also in other lands, *expresses* the hope that through the Conference of U.S.A. Member Churches and with the help of the appropriate agencies, a report on the racial situation within the Churches of the U.S.A. may be made available ;
3. *Expresses* its appreciation for the work done by Mr. E. J. Bingle on racial questions and welcomes his continued collaboration.

Following these presentations, Mr. Taft asked for the adoption of the resolutions on race relations.

Discussion centered upon Item 3 (see below), the composition of the delegation.

Mr. Benjamin Mays said that he would try to speak for eight million Bantu in South Africa whose voice was not heard in the ecumenical movement. He did not think that a clear word on race relations from the Central Committee could at this time make the situation in South Africa any worse. He regretted Mr. Marais' statement that communists alone support the political movement against the Apartheid in South Africa. Christian forces he felt should be opposed to it. He was convinced that any ecumenical delegation must be of a multi-racial character. Only by speaking the truth in the name of God to the Dutch Reformed Churches of South Africa might the situation be improved. He made no defense of the race situation in the U.S.A., but indicated that in many ways it was getting better whereas in South Africa the situation was deteriorating.

Mr. Bingle declared that he took a different position from that of Dr. Mays. In his opinion the voice of the Bantu peoples had been heard in ecumenical circles, both at the I.M.C. Conference at Whitby in 1948 and in the International Review of Missions in 1949. The views of the Christian Council of South Africa on the question of Apartheid were also well known. He did not consider it to be the responsibility of the Central Committee to pronounce against any one member Church. One Dutch Reformed Church in South Africa belonged to the World Council of Churches. He urged that studies of the facts of the situation in South Africa should be undertaken and that the delegation should not become an instrument for press publicity.

Dr. Koechlin referred to the work of Dr. J. H. Oldham on the race problem and hoped that the World Council would authorize the proposal of sending an ecumenical delegation even if they were not invited by the Churches in South Africa.

Dr. Fry felt that the World Council should not send delegations unless they were invited.

Dr. Marais regretted that the press would be apt to receive a one-sided view since the session during which he reported the facts on the situation in South Africa as he saw them had been closed to the press. The suggestion that the delegation would have to be all white was based not on a point of principle but upon tactics, namely, that only such persons could make contact with the Dutch Reformed Churches in South Africa.

Dr. Leslie Cooke stressed the importance of retaining the freedom of public discussion and hoped that the officers would consider the possibility of holding a press conference on the whole subject.

Dr. Niemoeller hoped that the discussion might be centered upon the mutual need of fellowship of all Churches including those in South Africa.

Dr. Visser 't Hooft said that of the four Dutch Reformed Churches located in the four provinces of the Union of South Africa only one was a member of the World Council, one had decided not to join and two had not yet taken any decision. Unfortunately, the questions under discussion had been used by those who attacked the World Council.

Pastor Niesel asked that the delegation might include those who speak with a knowledge of the biblical and theological basis of the Dutch Reformed Churches in South Africa.

Mr. Grubb urged consultation with the I.M.C. concerning the question of delegation. The racial situation in Eastern Africa should not be overlooked and studies should take a broad view of the various situations involved. The South African Institute of Race Relations had been responsible for outstanding work in this connection. Two aspects were of particular importance, namely, the question of Indians in South Africa and the status of South West Africa. He supported the resolutions as presented by the Committee.

Bishop Walls referred to the part played by the Federal Council of Churches in the U.S.A. in the case concerning the admission of a student in a college in Texas. He hoped that the World Council of Churches might act in a similar way towards the Bantu peoples of South Africa. It was unfair to say that if they had not resisted, the white people would have been "swallowed up" by the Bantu, the Indians and the "Colored."

Following this discussion. it was

AGREED :

WHEREAS, both the Amsterdam Assembly and the Central Committee have protested against the exploitation of non-self-governing peoples, and flagrant violations of human rights, discrimination or segregation on the ground of race or color ; and

WHEREAS, they have urged the Churches in every country to work for the progressive recognition and application of these principles and above all to observe them in their own membership and life,

The Central Committee, standing by these statements,

1. *Requests* that statements on race relations made by the World Council of Churches and bodies associated with it be assembled and widely circulated especially in the countries directly concerned ;
2. *Asks* its General Secretary and suggests to the Ad Interim Committee of the International Missionary Council that they communicate with Member Churches and Councils, enquiring what assistance, if any, ecumenical organizations can render to local churches, church bodies and councils, in seeking a Christian solution of their racial problems ;
3. *Authorizes* the proposal that, if the Churches in South Africa are ready to invite an ecumenical delegation, such a delegation should be sent under the auspices of the two parent bodies and for the purpose of conference and fellowship with the Churches of South Africa. The Central Committee favors a multi-racial delegation and instructs its officers to consult with the Christian Council of South Africa and the Member Churches in that country upon this matter.

It was also

AGREED : that if an invitation is received to send a delegation which is interracial, the Executive Committee of the World Council of Churches shall accept and act accordingly. If the invitation does not refer to a multi-racial delegation, then the Executive of the World Council of Churches shall not refuse the invitation but refer it to the next meeting of the Central Committee of the World Council of Churches in 1951.

e. Resolutions on International Law.

Mr. Grubb reported briefly upon the conference on "The Foundations of International Law," held at Bossey, 11-17 April, 1950 ; under the joint auspices of the C.C.I.A., the Study Department and the Ecumenical Institute. The following resolutions adopted by the C.C.I.A. Executive Committee were also submitted for information.

The C.C.I.A. Executive Committee

1. *Agrees* that letters of appreciation be sent to Professor Max Huber, to contributors of papers, and to other participants in the Conference ;
2. *Expresses* the hope that the Report be more widely distributed and commends it in the first instance to the editors of *The Ecumenical Review* ;
3. *Expresses* the hope that the Report will be submitted to groups in various countries : *a)* with a view to critical reaction and further study ; and, *b)* with a view to the development of readily understandable axioms ;
4. *Expresses* the hope that another conference will be held in due course, possibly in 1951, when the results of these wider studies will be considered as well as the question of these axioms.

f. Statement on the Refugee Problem.

Mr. Grubb referred to the minutes of the Central Committee meeting at Chichester 1949 (page 22), requesting the C.C.I.A. "to continue its work on the refugee problem on the international level."

Dr. Nolde submitted for information a minute of the C.C.I.A. Executive Committee, July 1950, which had been communicated to Geneva as a basis for representation to the Economic and Social Council of the United Nations in its discussion concerning the office of the High Commissioner for refugees.

“The Executive Committee of the C.C.I.A. in its discussion of the refugee problem expressed general agreement that the continuing urgency of the problem calls for a comprehensive plan of action by the international community. Implication of major governments in the causes which gave rise to the problem, humanitarian considerations, and the import of the refugee situation for international, economic, and political health combine to create a responsibility which cannot be evaded. Considerable attention was given to the distinction which attaches to the needs of refugees who are stateless persons and other refugees who are homeless but not stateless. The Committee endorsed the position that both groups of refugees constitute the responsibility of the international community, and that coordinated provisions should be made to meet that responsibility.

“The Committee surveyed particularly the arrangements contemplated by the United Nations for the establishment of the Office of a High Commissioner for Refugees. While it viewed these arrangements as only a partial approach to the total problem, it concluded that such modifications of them should be sought as would recognize both stateless and non-stateless refugees even though the limitations under which the Office would have to operate seemed to require a somewhat different approach to the two groups. While it was recognized that action in addition to that which could be taken by the High Commissioner’s Office would be required, it was felt that the provisions for that Office should be strengthened to the fullest possible extent.

“Accordingly, the Executive Committee

AGREED : that the C.C.I.A. shall seek such modification in arrangements for the Office of the High Commissioner for Refugees as will :

1. bring within the constituency of the Office both refugees who are stateless and refugees who are homeless but not stateless, it being understood that service to the former group shall be mandatory and to the latter group permissive ;
2. remove provisions for discrimination on grounds of nationality ;
3. permit the Office to obtain funds, in addition to those provided by the United Nations budget, through volunteer contributions of governments and agencies without the prior specific approval of the General Assembly ;
4. enable the Office, separately or in cooperation with inter-governmental agencies and other agencies, to take cognizance of and deal with the total refugee problem.”

Dr. Niemoeller asserted that the World Council of Churches should call international attention to the need for action concerning millions of homeless, but not stateless refugees in Germany.

Bishop Allen declared that the same urgency should be felt towards the problem of Arab refugees in the Near East. Some of the more specific needs of these persons might be met by voluntary agencies such as the World Council of Churches.

Mr. Taft suggested that a joint meeting of the sub-committees on International Affairs and on Inter-Church Aid and Service to Refugees discuss these problems and bring resolutions to the Central Committee. This was agreed.

Dr. Renkewitz hoped that the C.C.I.A. would be able to influence governments to aim for immigration laws to enable young people to emigrate.

Mr. Grubb sympathized with the need but said that it was the task of the Churches in the countries concerned when national legislation was involved.

The Bishop of Chichester moved the adoption of the three parts of the general statement on the Refugee problem, and it was

AGREED : to adopt the statement on the refugee problem as submitted (see Appendix 11).

g. Resolutions on Peace Studies.

Mr. Taft reported that at its meeting in Chichester, 1949, the Central Committee of the World Council of Churches

AGREED : that the Central Committee request the Member Churches of the World Council to investigate the situation of pacifists in their own countries and Churches, and to place the results of their enquiries before the C.C.I.A.

No responses have been received from the Member Churches. By authorization of the C.C.I.A. Executive Committee, United Nations document E/CN, 4/NGO/1/Add. 1 (30 March 1950) containing data on "the legislative and administrative provisions regarding conscientious objectors" was therefore transmitted to the Central Committee for information.

Mr. Taft presented a recommendation of the World Council of Churches Executive Committee and it was :

AGREED : WHEREAS, the Central Committee considers that the conscientious decisions of Christians with regard to participation or non-participation in war are to be respected and that therefore all nations should make legal provision concerning conscientious objectors :

RESOLVES : to appoint a committee to prepare a draft statement concerning the desirable principles on which such legislation should be based for submission to the Central Committee at its next meeting.

The following persons were appointed to serve on this committee :

Dr. Edwin T. Dahlberg, Chairman

Dr. Marc Boegner

The Rt. Hon. Ernest Brown

Dr. Algie I. Newlin

Dr. Martin Niemoeller

Dr. A. Victor Murray

Rev. E. Philip Eastman, Secretary

The following actions of the C.C.I.A. Executive Committee were also submitted for information :

The C.C.I.A. Executive Committee

1. *Received* the report of the Rev. R. M. Zigler concerning the proposals of the Historic Peace Churches, expressed appreciation of the intention

to carry their Study forward, and noted that any final report by the C.C.I.A. would have to represent all major points of view.

2. Having received communications urging action for peace from various Churches and agencies of the C.C.I.A. constituency and from officers of the Conference on the Church and War (Detroit, May 1950)

AGREED : that the relevant resolutions of the Executive Committee shall be transmitted in response.

3. In view of indications that adequate financing may be made available from certain sources in the United States for an objective study on war and peace,

AGREED : to request the Conference of U.S.A. Member Churches to refer the matter to its Secretary for Studies.

4. Urges national Commissions on International Affairs to appoint a person (s) to prepare a summary statement of the Christian Understanding of Peace and *recommends* that approaches be made to theological faculties to secure their cooperation.

h. The Stockholm Appeal.

The officers of the C.C.I.A. presented for information the text of a letter on the subject of the "Stockholm Peace Appeal" which the C.C.I.A. Executive Committee had approved and which had already received wide publicity (see Appendix 12).

15. The Department of Inter-Church Aid and Service to Refugees

Dr. Robert Mackie reported on the Department of Inter-Church Aid and Service to Refugees. The report (see Appendix 13) summarized the year's work and Dr. Mackie stated his own comments would be addressed to the present situation and future needs which the department is concerned to meet on behalf of the Council. He described the department as a nerve centre for the body of the World Council of Churches that through it we may know and remember each other ; and where there is need and suffering respond with the care we should have one for the other. In this response the reliance and self-help characteristic of members in suffering areas like Greece and Germany, where there is little money, are as important as the actual funds contributed from elsewhere.

(1) Coordinating work of the Department.

Dr. Mackie underlined the fact that the department stands primarily for coordination, saying that decisions regarding expenditure of funds are now generally made where the money is raised. The Department draws up a selected programme of the most valuable and useful projects. It watches to see that certain projects which might be neglected because there are not groups available to help, such as projects on behalf of the Orthodox in Europe, are not forgotten, and that the needs of "silent churches" who cannot speak for themselves, are made known. An effective inter-Church aid department is the symbol of loyalty within the World Council of Churches and therefore its coordinating function is one also of acting as a reminder and check on the conscience of member Churches.

(2) Dr. Mackie stated the cooperative work of the Department, although small, is highly significant, because through this unified operational programme both men and Churches grasp the deeper meaning of ecumenism and also, together, do the work more effectively. Under the health programme is a rest home at Locarno for pastors and church workers; a programme of bringing tubercular church workers to sanatoriums in Switzerland, and the provision of medicines, often otherwise unprocurable and which can still be sent as symbols of ecumenical concern to areas which cannot be visited.

(3) In so far as the Service to Refugees is concerned, Dr. Mackie stressed that the Department seeks to coordinate all Christian refugee work, and receives full cooperation of other bodies such as the Lutheran World Federation. The D.P.'s are still with us, and the World Council of Churches' Service to Refugees and Church World Service have been integrated in Europe from July 1. Referring to the half million D.P.'s remaining in Europe he emphasized that there is complete coordination of planning for service in both resettlement and placement of these people inside Germany. Describing the plight of some 60,000 "hard core" of D.P.'s who cannot be assimilated, he instanced a group of old and crippled men and women now being uprooted and moved to France. Dr. Mackie next described the plight of the so-called "neo-refugees." Around a million arrived too late from Eastern Europe to be counted as displaced persons by I.R.O. Another 2½ million Volksdeutsche in Western Germany and over 300,000 in Austria are also counted as "homeless." A still larger group, the expellees, number over ten million. Dr. Mackie paid tribute to the Hamburg and Salzburg conferences, convened by the staff of the Department, to publicize and get the facts of this situation; also the work of the German Churches, and the countries like Sweden, Denmark, Holland, and Switzerland which have done a grand job in helping these groups. In further underlining the magnitude of the problem he went on to say that, according to United Nation figures 751,000 Middle East Refugees are in a deplorable plight, and the Department is, with the I.M.C., discussing the possibility of a conference to secure publicity and inter-governmental action on behalf of this group.

Turning to the question of financial support he commented that contributions in goods were decreasing. Although not so vital, they still would be welcome. It was too early to say what the total would be for 1950, but he expressed gratitude that the situation of the operational budget is much healthier than this time last year. The budget of over \$600,000 will be balanced and, in thanking present donors, Dr. Mackie underlined the constant need for both a maximum of giving and of coordinated help.

In response to a question by Bishop Holt as to what the Roman Catholic Church does for refugees, Dr. Mackie replied that they are doing very much, and would, in fact, care for the Orthodox if the Protestants did not do so.

Dr. Mott asked for a round figure required to meet refugee needs in Europe and the Middle East. Dr. Mackie answered that a rough estimate of 14 millions covered what had been done in 1949 in all forms of Inter-Church Aid. Needs were so great that any figure could be set and still not be enough. However, anything from 800,000 dollars to one million is needed for operational work during the coming year.

Archbishop Germanos at this point expressed especial appreciation for the work of the Inter-Aid Department among Orthodox Clergy and laity,

in Germany and Greece. Some weeks ago he had received reports about help which had been given to Orthodox people through Geneva. Such help, he added, is confined not just to money but to the essentials needed by chaplains in camps, down to candles and oil, for services. The Patriarch of Constantinople had asked Archbishop Germanos to express his gratitude to the W.C.C. and Inter-Church Aid. Archbishop Germanos continued his expression of thanks by giving as example the condition of Orthodox clergy, and their need for continued help which he had seen for himself in a visit to Germany. He found it most moving to see the people gathered around their priests. He supported, he added, with all his heart, the appeal made by Dr. Mackie for the D.P. Clergy and laity in Germany.

All Greeks, he emphasized, were especially grateful to the W.C.C. for making possible continued study by theological and other students in Europe and the U.S.A., and for other assistance rendered to Church life.

In reply to a question about coordination, and its meaning, Dr. Mackie explained that the 1949 total of \$14,500,000 is approximate and that the \$865,000 figure is the part of this total which passed through the books in Geneva. He emphasized that the important thing is the knowledge about and coordination of the work done by the Churches, rather than what actually passes through the books. Total information and coordination has not yet been achieved and the 14 million figure is not adequate. There is no limit to the actual need, Dr. Mackie, added in reply to a question from Dr. Leiper. Dr. Mott asserted that a detailed appeal budget of needs would meet a hearty response from North America. Dr. Mackie replied that such an appeal had been prepared for over five million. Dr. Niemoeller expressed his deep conviction that the existence of this Department has been and remains now of the greatest help for suffering people.

On behalf of the sub-committee Bishop Dun submitted five resolutions and a proposal for alteration of the Department's constitution (see Appendix 14). Looking towards a fully coordinated programme of relief, he stated that full information about all work and fund raising should surely be possible in a full, frank and brotherly way in a truly ecumenical inter-Church aid Department. Most church programmes were planned on a two or three year basis, and knowledge and pledges should be furnished the Department well ahead of time also.

In response to a question, Dr. Mackie said that what was desirable was that *all* giving should be regarded as ecumenical, and should be reported through the Department. Only in that way could a complete statement of all that was going on be drawn up for the member Churches and a balanced programme of aid be carried forward.

Dr. Holt expressed the feeling of his Church that there would be more adequate reporting through Geneva in the future. Dr. Buckner commented on the valuable ecumenical experience for both giver and receiver, when help was given across confessional lines.

After this discussion, it was

AGREED :

1. The Central Committee commends to all the Churches the support of an active programme of Inter-Church Aid in Europe in 1950, and calls their attention to three commanding aspects of the work, namely, the areas where basic reconstruction of Church life has not been completed

or has scarcely been started ; the experiments in evangelism and lay witness everywhere before the Churches, and the heavy load of responsibility for Displaced Persons and Refugees which must be carried, not only by the Churches in whose countries they are to be found, but by the whole Christian community.

2. The Central Committee notes with great appreciation the development of the coordination of Inter-Church Aid amongst the Member Churches in response to the resolutions passed at Chichester in 1949. The effects of such coordination were immediately apparent in a wiser use of available resources, and a fairer distribution according to need. The Committee, therefore, recommends that its officers call upon all the Churches to share completely with one another through the Department information as regards their actions and intentions in the sphere of Inter-Church Aid in Europe with a view to building a system of cooperative planning, which, while allowing for the confessional principle in giving and receiving, would be truly ecumenical in character. In this connection it instructed the Department to prepare for the meeting in 1951 a statement showing to the fullest possible extent the picture of Inter-Church Aid in the areas for which the Department is responsible.

3. The Central Committee recognizes that there are Churches in Europe and in particular Orthodox Churches, which do not have sister Churches of the same communion able to help them. Their needs must, therefore, be the special and continuing care of the World Council of Churches. While the Committee realizes that Churches have a natural fraternal interest in those of their own faith and order, it would stress the fact that a truly ecumenical attitude is most graciously expressed when help is given to Churches of other communions. It, therefore, asks all contributing Churches to set aside and place at the disposal of the Department some portion of their giving for this ecumenical service across confessional lines.

4. The Central Committee records its profound satisfaction that the financial situation of the Department, in its provision for Administration, the Health and Scholarship programmes, and the Service to Refugees, has been greatly improved in 1950 compared with the previous year. Funds have been given or promised to cover the basic expenditure of these budgets throughout the year, making possible more intelligent planning within the budgets and even the meeting of certain pressing related needs. The Committee, therefore, asks the Churches to continue support for these services carried on by the Department, and to intimate at as early a date as possible, the share they will be able to undertake in 1951.

5. While it continues to be true that the Inter-Church Aid activities under the auspices of the World Council of Churches are confined almost exclusively to Europe, the Committee recognizes that Churches have long been giving to other parts of the world through missionary agencies. It, therefore, welcomes the discussion on the Joint Committee of the I.M.C. and the W.C.C., which was provided for at the Chichester meeting, and looks forward to the increasing coordination of Inter-Church Aid on a world-wide scale.

AGREED : to adopt the proposed changes in the constitution of the Department of Interchurch Aid and Service to Refugees (Appendix 14).

AGREED : to send a letter of appreciation to the four hundred workers engaged in field operations with this department.

16. The Commission on Faith and Order

The Rev. Oliver Tomkins in making his report (see Appendix 15) said that the timing of meetings of the Central Committee and the Faith and Order Commission was such that the preparations of the theological commissions of Faith and Order were not yet completed. They would, however, all meet during the summer of 1950. It was intended that the work of the scholars engaged in these studies should be presented in four volumes. The three commissions were respectively engaged upon the study of the church ; ways of worship ; and inter-communion. It would be the responsibility of the Faith and Order Executive Committee meeting in September to begin to prepare a conference programme based upon the reports of these three commissions. It was proposed that Faith and Order hold its conference at Lund, Sweden in 1952. The two following principles covering the conference had already been accepted :

1) The conference should consist of Churches which work in the ecumenical movement.

2) The membership should include not only academic theologians, but also others having something relevant to say to the Churches.

The conference would be planned in the expectation of an attendance of about 250 persons. The resolutions as presented were then discussed.

Mr. Tomkins indicated certain amendments made by the American Committee of the Faith and Order meeting in New York prior to the Central Committee meeting.

Mr. Goodall hoped that the non-theological factors which accelerated the Churches unity would also be taken into consideration.

Dr. Fry questioned the wisdom of admitting those who were not representatives of the Churches.

Following this discussion, it was

AGREED : that the constitution of Faith and Order as amended by the the Central Committee at Woudschoten in 1948 be adopted.

AGREED : that in reference to the World Conference on Faith and Order :

1. That an invitation be sent to all Christian Churches which accept Our Lord Jesus Christ as God and Saviour to appoint delegates to a third World Conference on Faith and Order to be held at Lund, Sweden, during the last two weeks of August.

2. That the object of the Conference be the discussion of obstacles to unity presented by differences of Faith and Order concerning :

The Church in the Purpose of God

a) the nature of the Church

b) the Church's Worship

(i) different ways of worship

- (ii) obstacles to fellowship at the Lord's Table and the relevance of the non-theological factors that hinder or that accelerate the Church's unity.
- 3. That the Conference shall be planned in the expectation of an attendance of about 250 persons.
- 4. That the Commission on Faith and Order be empowered to issue the invitation to the Conference in the name of the World Council Central Committee, and to take the necessary decisions including :
 - (i) the determination of what Churches shall be represented.
 - (ii) the distribution of the 250 places among the Churches invited.

17. Report of the Study Department Commission

Presenting the report of the Study Department, *Dr. Ehrenström* confined himself to Sec. I of the Report (see Appendix 16). The purpose of ecumenical study is to assist in the "ecumenical reformation" of the Churches. He referred to the new approach of the Department which consisted in the attempt to support common thinking by the Churches for the Churches, rather than private ecumenical conversation. For this purpose the Central Committee had suggested common study topics, which were distributed to National Councils of Churches and member Churches, as guides. A great variety of local efforts were now under way. Raising the question of the possibility of expressing some consensus of opinion on such issues, from time to time *Dr. Ehrenström* supported the suggestion made at Chichester that statements of ecumenical consensus of opinion be submitted to the Central Committee for submission to the Churches.

Dr. Ehrenström stressed the need for a wider participation in ecumenical study, both geographically where greater effort should be given in Asia and behind the Iron Curtain, and more intensively by Churches already taking part. He urged that the next Assembly be a point of focus for ecumenical study, where a qualitative consensus of opinion might be expressed.

Supporting *Dr. Ehrenström's* report, *Dr. Van Dusen*, chairman of the Department, said that in the last twelve months the Department had scattered seed idely across the face of the ecumenical earth. But to one set of communications sent out to 150 member Churches, only five replies were received. It is a major problem of the Study Department and indeed of the W.C.C. just how in fact it does become an operating force in the life of the Churches. This raises the question if it is not up to national councils and to member Churches themselves to set up the necessary organisation to give the W.C.C. Study Department an effective entry.

The Bishop of Chichester, while expressing gratitude for the work of the department to its chairman and secretary, emphasized the handicap of the non-Roman churches in the matter of contributing effectively to Christian thought. Our thinking is scattered and lost to the general public, while Roman doctrine is easily available to secular writers. It would be of real profit and interest, the Bishop asserted, to gather up Protestant and Orthodox expressions of thought. He did not suggest any centralization of authority or thinking, but a method of gathering and expressing common convictions.

Dr. Niemoeller said that the Study Department was not a hobby of one group, but was essential to the new ecumenism. If the W.C.C. is to be the

Churches working together, then the Study Department was the clearing house where members discover a common language.

Following this discussion, it was

AGREED : to receive the report of the Study Department Commission.

18. Report of the Ecumenical Institute

In the absence of Director Dr. H. Kraemer, Dr. R. Von Thadden commented on the director's report (see Appendix 17). As chairman of the Board of the Institute he expressed gratitude for the work done by the staff, Dr. Kraemer, M^{lle} S. de Diétrich and M. H. L. Henriod in carrying out the programme as suggested by the last meeting. The speaker emphasized the fact that 99 % of the membership of the Churches were laymen and women, and that work with them was of crucial importance. It was urgent that the Churches awaken to the need for making men and women feel at home in the church in a technological age, and to discover the meaning of the gospel for their daily lives.

Speaking of the report, Dr. Mackie explained that both courses and conferences were carried out at the Institute. The former took three weeks or longer and had a real impact on the ecumenical thinking of participants. One last autumn for missionaries on furlough had been especially appreciated. Others were planned. Conferences on special topics, or for groups of people of the same vocation, had also proven very worthwhile. He gave as illustration a conference for artists, and a week-end meeting of workers in governmental international bodies from Geneva which was so welcomed by the participants, that another is demanded in the autumn.

Dr. Mackie concluded by expressing the Committee's appreciation for the gift making possible the purchase of the Château de Bossey, which after five years now becomes the property of the W.C.C.

Mr. Grubb remarked that the programme at Bossey still have insufficient attention to business and commercial vocations. Bishop Dun asked if it might not be possible for a team of people from the Ecumenical Institute to visit North America and share their experience with those on this side who could not visit Bossey itself.

Dr. Visser 't Hooft in answering Mr. Grubb agreed that the Institute had not sufficiently reached the groups mentioned and asked for any help or suggestions. He said that with regard to Bishop Dun's proposal Dr. Kraemer was likely to go to India to help set up layman's work there, as the result of an invitation made during the Bangkok Conference.

Dr. Buckner commented that the most precious element of the Bossey-experience, the international atmosphere and the ecumenical spirit, could not be transmitted by means of a delegation.

Dr. Bersell requested that with future reports the enrollment and other statistical facts about courses at Bossey be provided.

Dr. P. Maury suggested the convening of a conference of "workmen priests and pastors" at Bossey.

Following this discussion, it was

AGREED : that the report of the Ecumenical Institute be received.

19. Report of the Youth Department Committee

Miss Jean Fraser thanked the Central Committee for the privilege of having three youth consultants present.

In presenting her report (see Appendix 18) Miss Fraser drew attention to the survey of youth work in various countries which had taken place during the past year. It was her experience that where the youth constituency was to be found, there also was a sense of the Church. Young people sometimes seemed to take the Church more seriously than older folk and found their oneness in Jesus Christ in witness. The ecumenical movement was widely welcomed by Christian young people who valued opportunities of meeting with others having the same sense of purpose in life.

The World Christian Youth Commission had an outward looking character. It hoped to meet next in Asia and looked for a partnership of young people throughout the world in the tasks of evangelism.

The responsibility of the Church for youth growing up in an industrialized society were now recognized not only in discussion, but also in action. Opportunities of cooperation with the World Council of Churches' Study Department in this area were appreciated.

The refugee situation also commanded the attention of the World Christian Youth Commission and firsthand reports of the experiences and needs of those in refugee camps and those who wished to emigrate had been secured. Valuable contacts had also been established with young people in the Orthodox Churches, particularly those of the Near East.

It was hoped that among the 250 persons attending the Faith and Order Conference at Lund in 1952 approximately 20 young people would also be present as on previous occasions. Work Camps had provided opportunities for fellowship and international understanding and enabled young people to see the living conditions of those in the area of the work project.

Mr. Mirejovsky, who had served the Youth Department with distinction had now returned to Czechoslovakia. His successor, Mr. Bengt-Thure Molander of Sweden had worked in the Service of Refugees in the Swedish Mission in Paris and is well qualified to join the Department. M^{lle} Madeleine Barot, vice-chairman of the Youth Department Committee, had resigned during the past year.

Dr. Boegner, chairman, thanked Miss Fraser and Rev. William Keys for their work and called for comments.

Father Florovsky expressed his appreciation for the reference to Orthodox youth and told of the work in Paris. He also emphasized the fact that in the U.S.A. there were many Orthodox Christians. The Orthodox Church was not, therefore, limited to the East.

AGREED : that the report be received.

AGREED : that the American Secretary should undertake discussions with the American Churches and in accordance with the actions should proceed with the appointment of an American Negro to the World Council Youth Department.

20. Report of the Secretariat for Evangelism

Dr. Hoekendijk, in presenting his report (see Appendix 19), spoke of the very large interest in evangelism, and in the work of the Secretariat, as

indicated by the number of requests which were coming in for help. Some of these were answerable and some were not, particularly those which requested direct assistance from the World Council in organising campaigns. Two major priorities appear at present : first, the provision of information through a documentation service on the problem of reaching people wholly outside the Church. This is valuable not only for information as to what the member Churches are doing, but in helping to provide a sense of solidarity among those involved in the work. Second, study with particular emphasis in the future upon the use of mass media of communication, needed reforms in church life and structure if evangelism, and the theology of evangelism, is to be effective.

Following Dr. Hoekendijk's presentation, it was

AGREED : to receive the report of the Secretariat for Evangelism.

21. The Commission on the Life and Work of Women in the Church

Miss Sarah Chakko in submitting the report of the Commission (see Appendix 20) remarked that it is the youngest functioning group in the W.C.C. Miss Kathleen Bliss has consented to act as chairman, and the Committee was asked to appoint her to the Commission.

Regarding the Survey Report on which the Commission is working, Miss Chakko stated that this would include not only the place of women in the churches but also seek to compare the status of women in the churches and in other realms of life.

The other task of the Commission is to make a study of "man-woman" relationships in order to stimulate discussion of this subject in the Churches. A brochure is to be published to raise the chief questions and to suggest lines of thought. It is hoped that the results of this study will be available by the time of the next Assembly. The Commission's approach will of course be biblical, but will take into account modern scientific and sociological viewpoints on this problem. Miss Chakko indicated there was real interest in this theme on the part of women outside the Church, and a keen demand for an all around approach, which had not as yet been made.

The Commission, Miss Chakko added, was not a Commission *of* women, and care should be taken in filling vacancies on the Commission to restore the balance of membership between the sexes.

The General Secretary expressed the feeling of the Executive Committee, warmly supported by the Central Committee, that Miss Chakko should make a tour of parts of Asia and Africa before the end of her period with the World Council of Churches.

Following this discussion, it was

AGREED : that the report of the Commission on the Life and Work of Women in the Church be received.

22. Report on the Ecumenical Review

The General Secretary reported on the extent and distribution of subscriptions to the Ecumenical Review (see Appendix 21), indicating that one of the greatest problems of the *Review* is that of language. A German and

a French edition are badly needed. He reported also the resignation of Dr. H. Paul Douglass as Associate Editor, speaking with appreciation of Dr. Douglass' service in developing "Christendom" and in facilitating the transfer from "Christendom" to the *Ecumenical Review*. After a brief discussion, it was

AGREED : to accept the resignation of Dr. H. Paul Douglass as Associate Editor of the *Ecumenical Review* with regret, and to request that a letter be sent to him on behalf of the Central Committee, expressing the gratitude of the Committee for his services.

AGREED : to elect Dr. Clarence T. Craig Associate Editor of the *Ecumenical Review*.

23. The Ecumenical History

Bishop Stephen Neill in submitting the report (see Appendix 22), asked that every member read it carefully. He explained the difficulties of preparation of the history, remarking that it involved so much original research that authors were inevitably delayed in their preparation. The history would be produced probably in two volumes of about 200,000 words each. It aimed at being readable and would show the world something it had not seen, the real discontent of the Churches with themselves over the matter of disunity, and the labors through the years to work towards unity. He paid tribute to the editor, Miss Rouse, and the Disciples of Christ for their generosity in making the work possible.

D. GENERAL BUSINESS

24. Election of a co-president of the Council

The chairman read a letter from Archbishop Erling Eidem (see Appendix 28) resigning as President of the World Council of Churches. There were numerous expressions of regret and of appreciation of Archbishop Eidem's leadership in the ecumenical movement and services to the World Council. It was

AGREED : to accept with regret the resignation of Archbishop Erling Eidem as president of the World Council of Churches, and to request that the Presidents prepare a letter of appreciation to be sent to Archbishop Eidem.

The Bishop of Chichester reported that the Executive Committee had considered the matter of a successor to Archbishop Eidem, and recommended that Bishop Eivind Berggrav be elected as co-president of the council. Dr. Fry explained that the constitution provided that the Central Committee should carry on all of the business of the Assembly, between Assemblies, except changing the constitution and modifying the basis. It was

AGREED : that the Central Committee elect Bishop Eivind Berggrav as co-president of the World Council of Churches, to serve until the next Assembly.

25. Report of the Nominating Committee

Dr. M. Boegner presented the nominations and confirmations of the committee as found in the report (see Appendix 24). He submitted the proposal to re-elect all members of the Executive Committee, except Bishop Berggrav, and to replace Bishop Berggrav with Archbishop Brilioth,

AGREED : to accept the report of the nominating committee.

It was also agreed that the Building Committee of the Central Committee is responsible for checking the plans and for general direction and control of the work of the Geneva Building Committee and the staff, who are responsible for carrying out the actual details of the work of construction.

The General Secretary was authorized to print in the minutes a final list of the members of the Commission on Life and Work of Women.

26. Report of the Finance Committee

The Chairman of the Finance Committee, Bishop Oxnam, presented the report of the Finance Committee. He emphasized that the future of the World Council will be determined by the financial support given and particularly by the contributions of Member Churches in countries outside the U.S.A. The Amsterdam Assembly had suggested that in 1949 not less than 20 % of the contributions needed from member Churches should come from those in countries other than the U.S.A. and that the proportion should be raised to 25 % in 1950. The Finance Committee recommended that the objective should be to raise this figure to 30 % by 1953. The 20 % level had not been achieved in 1949 and a considerable and serious effort was therefore needed if this essential element of the World Council's structure was to be provided. The Finance Committee wholly endorsed the stabilization of the budget at about its present level as suggested by the General Secretary in his report.

1949 Accounts

The budget for 1949 had been adopted at Amsterdam but its preparation had been difficult since there was no previous experience as a guide. That budget totalled \$363,000, excluding the Department of Inter-Church Aid, and called for revenue as follows :

From Member Churches in the U.S.A.	\$240,000
„ „ „ in other countries	60,000
„ Rockefeller Fund for Ecumenical Institute	60,000
Special Gifts	3,000
	<u>\$363,000</u>

It rapidly became apparent that actual revenue would fall short of the budget. With complete cooperation from the staff expenditure was limited and it proved possible to end the year with revenue of \$319,000, made up of \$220,000 from Member Churches in the U.S.A., \$45,000 from Member Churches in other countries and \$54,000 from the Rockefeller Fund for the Ecumenical Institute and Expenditure of \$308,000 ; there was a surplus of \$11,000.

There was an urgent need to create reserves. The budget had provided for the addition of \$10,000 each to the General Reserve and the Reserve for the second World Assembly. The Executive Committee had decided that the surplus of \$11,000 should also be placed in the General Reserve. On the recommendation of the Finance Committee, the Committee

AGREED : that the audited accounts of the World Council for the year ended December 31, 1949, be accepted and approval be given to the transfer to the General Reserve of the surplus of Frs. 47,000.11 (approximately \$11,000) shown by the receipts and payments account for the year.

1950 Budget

At Chichester the Central Committee had approved a budget for 1950 of \$355,000 or \$8,000 less than the budget originally approved at Amsterdam for the year 1949. The Executive Committee at its meeting in February 1950 had decided in view of revenue prospects that expenditure be limited to \$345,000.

It seemed reasonable to anticipate that revenue would cover expenditure ; there was reason to hope for \$240,000 from Member Churches in the U.S.A., \$50,000 from Member Churches in other countries, and \$55,000 from the Rockefeller Fund for the Ecumenical Institute.

On the recommendation of the Finance Committee, the Committee

AGREED : that operations be continued on the basis of the level of expenditure totalling \$345,000 approved by the Executive Committee at its meeting in February 1950 and set out in the penultimate column of the third page of document, Central Committee 39 (see Appendix 26).

Bishop Oxnam reported that whereas in respect of the Department of Inter-Church Aid and Service to Refugees consideration had previously only been given to the Department's administrative budget, the Executive Committee at its meeting in February 1950 had given general consideration to the total expenditure involved in the operating budgets of the Department. These budgets were additional to the general budget of \$345,000 already discussed. The finances of the Department of Inter-Church Aid and Service to Refugees had been discussed by the Finance Committee. Note had been taken that revenue now seemed assured to cover those budgets for the year 1950 and Bishop Oxnam paid tribute on behalf of the Committee to the efforts of Dr. Mackie and Mr. Bilheimer which had contributed so much to the solution of the difficult financial position faced in February. The reorganization of the Department had now been completed and the principle accepted that all operating budgets of the Department should be submitted to the Central Committee.

On the recommendation of the Executive Committee submitted by Bishop Oxnam, it was

AGREED :

- a. that the administrative Budget of the Department should continue to be submitted to the Central Committee for adoption along with the administrative budgets of all the Departments of the World Council of Churches.

- b. that the Operating Budgets of the Department should be prepared by the Administrative Committee of the Department and submitted by it to the Executive Committee for consideration and approval.
- c. that the Administrative Committee of the Department be empowered to sanction the operating budgets temporarily from the beginning of the financial year until the Executive Committee meets, and to supervise and adapt those budgets during the year within the limits set by the Executive and Central Committees.

Attention was drawn to the fact that the administrative budget of the Department of Inter-Church Aid had in the past always been considered by the Central Committee. On motion of Bishop Oxnam, it was

AGREED : that the Department of Inter-Church Aid should operate for the year 1950 on the basis of the administrative budget of \$125,000.

1951 Budget

In general, the 1951 budget set out in Document, Central Committee 39 (see Appendix 26), represented a repetition of the Approved Levels of Expenditure for 1950. The changes were few and were as follows :

To raise reserve for Second World Assembly to \$20,000 .	\$5,000
For additional work of the Study Department due to increase in activity in preparation for 1953 Assembly	5,000
To provide for Far Eastern office for full year (only one-half year being provided in the 1950 budget)	2,000
Provision for increases in salaries	3,000
For C.C.I.A.	5,000
	<hr/>
	\$20,000

On the revenue side, the sum to be drawn from the Rockefeller Fund for the Ecumenical Institute was by previous policy decision to be reduced by \$5,000 each year.

Thus the suggested 1951 budget involved contributions of \$315,000 from Member Churches — an increase of \$25,000 in comparison with 1950. It was suggested that \$240,000 should come from Member Churches in the U.S.A. and \$75,000 from those in other countries.

Present reasonable expectations indicated the probability of \$60,000 from Member Churches in countries other than the U.S.A. There was thus an apparent shortage of \$15,000. The Finance Committee had nonetheless decided to recommend authorization of the budget subject to an instruction to the Executive Committee at its meeting in February 1951 to limit expenditure to reasonable expectations of revenue. In the intervening period everything possible should be done to increase the contributions from Member Churches other than in the U.S.A. Bishop Oxnam reported that the Committee had felt strongly that the contributions from Member Churches in the U.S.A. should be limited to \$240,000 and that the increase should come from the other countries. It had been felt that the principle adopted at Amsterdam of avoiding an excessive financial dependence upon support from one country was sound. It was sometimes felt that the U.S.A. was an artesian well of money and that it was only necessary to sink a well and money would flow ; the contrary was true and it was necessary to drill,

to sink well shafts and to provide pumps and the pumps were requiring more gasoline than had been foreseen. If non-American giving could not be raised, it was very probable that American giving would decline.

Dr. Sisco pointed out that all who voted for the adoption of the budget should recognize that such action carried a heavy personal responsibility on each Central Committee member to do everything possible to increase giving in his own country. He also stressed the fact that in Canada and the U.S.A. the requests for contributions from the Churches are addressed to the Churches as Churches so that the Member Churches are called upon to accept the financial responsibility of membership.

Mr. Grubb expressed concern regarding the future financial support of the general budget and drew attention to high level of taxation and serious economic problems of the United Kingdom and of the Churches in that country. He referred to the declining revenue for missionary work and to the fact that the Church of England Assembly budget had been frozen at its present level and indeed a motion made to cut it by 20 %. On the other hand he expressed a willingness to endeavor to secure an increase in the U.K. contribution and to do all within his power to achieve that end.

Dr. Bersell asked that the amount of the budget should be determined two years in advance and asked whether contributions requested from the U.S.A. would remain at the level of \$240,000.

Bishop Oxnam reported that the Committee had expressed the same desire for stabilization and projection of the budget and had explicitly been in agreement that the figure of \$240,000 should not be increased.

Bishop Oxnam then moved the recommendation of the Finance Committee and, by standing vote, the Committee

AGREED : that the budget totalling \$365,000 set out in the last column of document Central Committee 39 be approved (see Appendix 26), but that the increases in that budget by comparison with the 1950 approved level of expenditure be deferred until the Executive Committee meeting in February 1951, at which meeting the position be reviewed and if necessary expenditure limited so as not to exceed prospective revenue.

Wateler Peace Prize

At the request of Bishop Oxnam, the General Secretary explained that this prize was awarded by the Netherlands Trustees of the Carnegie Foundation and was given in alternate years to international and Netherlands organizations. There had recently been set up an Ecumenical Commission for European Unity to draw together a group of men active in the ecumenical movement who as technicians, experts or politicians are working for European unity. The Commission was regional but there was no regional council of churches which could give financial support. For that reason, it was recommended that a small sum be used for the advancement of that work.

Secondly, the Ecumenical Council of the Netherlands was under consideration as a beneficiary of the prize in the following year but had decided instead to support the candidature of the World Council of Churches. There was, therefore, reason to use a part of the money for ecumenical work in the Netherlands on some project to be specified by the Executive Committee.

On the recommendation of the Finance Committee, the Committee

AGREED : that the Central Committee receive with appreciation the award to the World Council of the Wateler Peace Prize in the amount of about \$5,000 and :

- a) Approve the expenditure from the prize money of up to \$600 to be administered by the C.C.I.A. for expenses of meetings of the Ecumenical Commission for European Unity.
- b) Refer to the Executive Committee meeting in February 1951 the decision as to the use of the balance of the prize money and instruct the General Secretariat to recommend to that meeting the use of a part of the prize money for the advancement of ecumenical work in the Netherlands.

C.C.I.A. Study of Dominant Religions

Bishop Oxnam referred to the earlier discussion of this study and the need for further funds. The Finance Committee had not found it possible to make provision for this study in the budget of the World Council of Churches. The Finance Committee saw objection in principle to permitting Departments to seek to raise outside the general budget special funds for their work but felt that this was an exceptional case. He moved the recommendation of the Finance Committee and the Committee

AGREED : that in view of the fact that this study would be of limited duration and not a permanent task of the World Council of Churches, the C.C.I.A. be authorized to seek special gifts from foundations for the expenditure of up to \$15,000 for the furtherance of this study.

Ecumenical Institute, Bossey

This being the first meeting of the Central Committee since the gift of Mr. John D. Rockefeller, Jr. to enable the purchase of the Château de Bossey, the Committee by standing vote

AGREED : to express its deep gratitude to Mr. John D. Rockefeller, Jr. for his gift of \$250,000 which had enabled the purchase of the Château de Bossey for the Ecumenical Institute.

The Finance Committee had noted that the titles to the properties at Bossey and to the headquarters' properties of the World Council of Churches were vested in two Swiss corporations which had been formed at a time when the World Council had no legal existence. On the recommendation of the Finance Committee, the Committee

AGREED : that the Central Committee direct that at the earliest possible time the titles to the properties at Bossey and to the headquarters' properties of the World Council of Churches be transferred into the name of the World Council of Churches.

The Finance Committee had felt that the Central Committee should appoint a building committee to control the use of that part of the gift to be used for re-conditioning the Château at Bossey and erecting a new building. On the recommendation of the Finance Committee, the Committee

AGREED : that the Nominations Committee be requested to submit nominations for membership of a Building Committee.

Incorporation

Bishop Oxnam presented a formal resolution drafted by the legal adviser concerning the incorporation of the World Council of Churches in Switzerland and the Committee

AGREED : that the Central Committee of the World Council of Churches instructs its staff to obtain incorporation of the World Council of Churches in Switzerland, as it is the desire of the World Council of Churches to have the status of a legal entity under Swiss law. When this shall have been accomplished, a footnote shall be added to the constitution, reading as follows :
"The World Council of Churches has been incorporated under Swiss Law and has the attributes of a legal entity according to articles 60 and following of the Swiss Civil Code."

Promotion of Support of Member Churches

Bishop Oxnam reported that the Finance Committee had discussed possible ways of encouraging support for the general budget, particularly in relation to the responsibilities of the Associate General Secretary for Interpretation and Support. On recommendation of the Finance Committee, the Committee

AGREED : that if invitations should be extended to him, the Associate General Secretary for Interpretation and Support should visit Australia and New Zealand to discuss with Member Churches their ways of securing increased support from the Member Churches in those countries for the general budget.

That if invited the Associate General Secretary for Interpretation and Support should visit the United Kingdom for the same purpose at the time of his visit to Europe for the Executive Committee meeting in February 1951.

That if an invitation is extended, the General Secretary should personally visit or appoint another officer to visit the Scandinavian countries for the same purpose.

Allocation of Required Revenue to Member Churches

Bishop Oxnam reported that the Finance Committee had found it impossible to arrive at any satisfactory statistical basis for the allocation to the Member Churches of quotas for their contributions to the general budget. Complete and comparable records of Church membership and revenue are not obtainable and there is no satisfactory basis for taking account of economic circumstances in the different countries. He recalled that at Chichester a list allocating \$75,000 to various countries and geographical areas other than the U.S.A. had been presented with specific reservations as to the tentative and imperfect nature of the list. As had been reported, the Finance Committee had suggested that by 1953 not less than 30 % of the total support requested for Member Churches should come from those in countries other than the U.S.A. If the American contributions remain at \$240,000, this would require contributions totalling some \$104,000 from the non-American Churches ; the total of \$344,000 would still be insufficient to carry on the present work when the Rockefeller Fund for the Ecumenical Institute had been exhausted.

The Finance Committee had prepared a list allocating \$111,000 to the various countries other than the U.S.A. The amounts in that list were intended as provisional objectives, based on the best information available, for the total sum which the Member Churches in each country should contribute by 1953. Included in the list were certain countries from which no contribution could be expected ; they had nonetheless been included as a matter of principle. Thus, even if all of the other countries attained their full objectives, the total amount would still be several thousand dollars less than \$111,000. On the recommendation of the Finance Committee, the Committee

AGREED : that the objective be to secure from Member Churches in countries other than the U.S.A. by 1953 not less than 30 % of the revenue required, and that the list set out in document Central Committee 39a (see Appendix 26), be approved as an indication of the amounts required from the various countries and geographical areas.

Dr. Mott moved that the Committee express its deep appreciation of the services of Bishop Oxnam as Chairman of the Finance Committee. He felt that Bishop Oxnam had been providentially prepared for the responsibilities of that position. The Committee unanimously endorsed the expression of appreciation.

Bishop Oxnam asked that appreciation should also be expressed to the staff of the World Council for their excellent work in connection with raising the contributions for the general budget and for their careful administration of the finances and complete cooperation with the Finance Committee.

27. Applications for Membership in the Council

Bishop Neill reported that four applications for membership in the Council had been received and were recommended for acceptance by the Executive Committee, and that a statement concerning the status of the Evangelical Church in Germany had been similarly recommended. It was therefore

AGREED : to accept the following recommendations of the Executive Committee :

A. The Methodist Church of Ceylon

It was reported that this Church, which has a baptized membership of 21,000, is now fully autonomous and meets all the requirements of the rules for membership.

It was agreed to recommend to the Central Committee that this Church be accepted as a member Church of the World Council.

B. The Synod of the Evangelical Church of North Iran

This Church is Presbyterian in organization and is fully autonomous but has a total membership of only 3,000. The Executive Committee was of the opinion that this Church meets the requirements for membership, and agreed to recommend to the Central Committee that it be accepted as a member Church, but advised that, in the event of its being accepted, it should be notified that acceptance to membership does not necessarily carry with it the right to direct representation at the Assembly of the World Council.

C. The Church of Central Java

This Church is Presbyterian in organization and springs from the missionary work of the Gereformeerde Kerken of Holland. The baptized membership is believed to be about 20,000. An invitation to apply for membership had been sent before the Assembly, but the letter was never received by the Church. This Church has now formally applied for membership.

The Executive Committee agreed to recommend to the Central Committee that it be accepted.

D. The Federacao Sinodal of Lutheran Churches in Brazil

This Church has come into existence through the union of four independent Lutheran synods in Brazil with a total membership of 431,000. Although at present it calls itself a federation, this body, in applying for membership, states that it regards itself as a Church of Christ in Brazil and that it hopes in due course to express this character in its name.

The Executive Committee, being of the opinion that this Church meets all the requirements for membership, agreed to recommend to the Central Committee that it be accepted.

E. Statement concerning the Evangelical Church in Germany :

The Central Committee had before it an official report of the Council of the Evangelical Church in Germany accepted by the Synod of the Evangelical Church in Germany on 23 April 1950. This report contains the following statement on the membership of the German Churches in the World Council of Churches.

“In the list of member Churches of the World Council of Churches, the name of the Evangelical Church in Germany is to appear, and beneath it the names of the twenty-seven constituent Churches in Germany are to be individually recorded. After the name of each Church which belongs to the United Evangelical Lutheran Church of Germany the indication Lutheran is to be printed with a reference to a footnote which is to run as follows :

“This Church is directly a member of the World Council of Churches in accordance with the resolution of the General Synod of the United Evangelical Lutheran Church of Germany, dated 27 January 1949, which recommended that the member Churches of the United Evangelical Lutheran Church should make the following declaration to the Council of the Evangelical Church in Germany concerning their relation to the World Council of Churches :

“The Evangelical Church in Germany has made it clear through its constitution that it is a federation (Bund) of confessionally determined Churches. Moreover the conditions of membership of the World Council of Churches have been determined at the Assembly at Amsterdam. Therefore this Evangelical Lutheran Church declares concerning its membership in the World Council of Churches :

- 1) It is represented in the World Council as a Church of the Evangelical Lutheran confession.
- 2) Representatives which it sends to the World Council are to be identified as Evangelical Lutherans.
- 3) Within the limits of the competence of the Evangelical Church of Germany it is represented in the World Council through the intermediary of the Council of the Evangelical Church of Germany.”

The Central Committee agreed that the above is a correct statement of the relationship between the Churches concerned and the World Council of Churches, and recommended that the consequent alterations be made when the list of member Churches of the World Council of Churches is next printed.

In addition, Bishop Neill reported on the situation of the African Churches and mentioned that there were several which, on the information available to him, appeared to be qualified for membership in the World Council of Churches. It was

AGREED : to remit this matter for discussion at the forthcoming meeting of the Joint Committee of the World Council of Churches and the International Missionary Council.

28. The Joint Committee of I. M. C. and W. C. C.

Dr. Mackay introduced the consideration of the Joint Committee by reminding the Committee of the creation of the Joint Committee as tangible evidence that the W.C.C. and I.M.C. work "in association with" each other. He reported that the committee had met first at Oxford in 1949, and that it would meet next at Whitby. He further pointed out the difference in organization between the I.M.C. and the W.C.C., and outlined their specific functions and their common purposes. He expressed particular gratification at the mutual confidence existing among the leaders of the two bodies.

Dr. Visser 't Hooft associated himself with Dr. Mackay's comment upon the confidence existing between those in both the I.M.C. and W.C.C. and commented briefly upon the Bangkok Conference. In particular, he drew attention to the action of the Conference regarding the East Asian Secretariat, as follows :

"1. That a joint secretary of the International Missionary Council and the World Council of Churches, to work among Churches and Christian Councils of Eastern Asia, be appointed jointly by the parent bodies at their meeting during the summer of 1950, after consultation with their constituent organizations and member Churches in East Asia ;

2. That this person give his full time to visiting the Churches and Christian Councils in East Asia, helping the Churches to share more fully their thought and experience, with a view to strengthening the Churches in their evangelistic task in East Asia, and establishing closer contact than at present exists between the East Asian Churches and Councils and the world-wide movement of the Church ;

3. That, in view of the present situation in Eastern Asia, such a person should be an Asian Christian, and have official membership and status in the secretariat of the International Missionary Council and World Council of Churches, and that his budget should be included jointly in the secretarial budgets of the International Missionary Council and the World Council of Churches ;

4. That the officers of the parent bodies be requested to invite their constituent organizations to suggest the names of suitable persons for the post of East Asia secretary ;

5. That the Churches and the Christian Councils in East Asia be requested to meet in full the financial apportionments made by their parent bodies, and to undergird their work and the work of the East Asia secretary with their prayers."

Dr. Visser 't Hooft further reported the action of the Executive Committee empowering the W.C.C. representatives on the Joint Committee to proceed in consultation with representatives from the I.M.C. to select a person for the East Asian Secretariat.

Note : At its meeting at Whitby following the meeting of the Central Committee the Joint Committee decided to invite Dr. Rajah B. Manikam to accept this appointment. This decision was confirmed by the Ad Interim Committee of the I.M.C.

29. National Councils

The General Secretary reported that two National Councils desired to be added to the list of those to which the W.C.C. has an official relationship, and after a brief discussion it was

AGREED : to add to the list of national councils to which the W.C.C. has an official relationship for the purposes of W.C.C. programme and administration in their respective countries the Australian Council for the World Council of Churches and the New Zealand Council of Churches.

Dr. Leiper reported briefly on the Conference of U.S.A. Member Churches and requested that the Central Committee authorize its budget limit for 1951. It was

AGREED : to authorize a budget limit of \$55,000 for the Conference of U.S.A. Member Churches for 1951.

30. Public Relations Policy

Dr. Cooke reported on the Conference on Public Relations Policy for the W.C.C. which had been held in Toronto just prior to the meeting, presenting a report and some recommendations from the conference (see Appendix 25). During the discussion, it was brought out that individual action was required to insure good press and radio coverage, and that particular efforts should be made to avail ourselves of the facilities for public relations of the various national councils. Following this discussion, it was

AGREED : to receive the report of the conference on public relations and to adopt as policy the priorities indicated therein (see Appendix 25).

The General Secretary read a letter of appreciation from Dr. Harold Fey, managing editor of the *Christian Century*.

31. Appointment of Staff

The General Secretary reported that two members of the staff were leaving, Dr. Heinz Kloppenburg and Mr. Jan Mirejovsky. It was

AGREED : to express the appreciation of the Committee to Dr. Kloppenburg and Mr. Mirejovsky.

Upon the recommendation of the Nominations Committee, it was

AGREED : to confirm the appointments for another year of those persons now serving as heads of departments.

32. Proposal of the United Bible Societies

The General Secretary read a letter from the United Bible Societies, proposing to add a member to the staff of the Secretariat of Evangelism, at the expense of the United Bible Societies whose special duty would be to carry forward a comprehension study of the use of the holy Scriptures in Evangelism. This secretary would also participate in the I.M.C. study on the missionary obligation of the Church. The General Secretary expressed his gratitude for this proposal, and after a brief discussion in which the approval of the Committee was evident, it was

AGREED : to accept with deep gratitude the proposal of the United Bible Societies as expressed in their letter.

33. Request concerning the Basis of the Council

The General Secretary reminded the Committee that the First Assembly had authorized the creation of a committee to study the Basis if and when a member Church should request that such a study be made. He reported that one such request had been received : from the Remonstrant Church of Holland. The Executive Committee recommended that the creation of the necessary committee be postponed until the 1951 meeting of the Central Committee. It was after brief discussion,

AGREED : to postpone action in this matter until the next meeting of the Central Committee.

34. Place and Date of the next meetings of the Central Committee

The General Secretary reported that in reference to the date of the next meetings of the Committee, the Executive Committee recommended that in 1951 and in 1952 the Committee meet during the first week in August.

In reference to place, the General Secretary reported that the Executive Committee, following the suggestion of the Woudschoten meeting of the Central Committee, had canvassed thoroughly the possibility of a meeting in Asia, but that financial reasons had made it appear impossible to hold the meeting there. He reported the consequent recommendation of the Executive that the 1951 meeting be held in Switzerland and the 1952 meeting in Scandinavia, in view of the World Conference of Faith and Order in Lund, Sweden. After a brief discussion, it was

AGREED : that the 1951 meeting of the Central Committee shall be from August 4-11, 1951 in Switzerland ; and that the 1952 meeting shall be during the first week in August in Scandinavia.

35. Message from H. R. H. Princess Wilhelmina

A message, transmitted by the Ecumenical Council of the Netherlands, from H.R.H. Princess Wilhelmina, was presented to the Committee. It was

AGREED : that Dr. Marc Boegner, a president of the World Council of Churches, write a letter of appreciation to H.R.H. Princess Wilhelmina for her message.

36. Report on Africa

Bishop Neill spoke on his recent tour in tropical Africa. It seems likely that the future of tropical Africa will be determined within the next twenty years. Progress towards self-government is marked in all the British dominions ; but there are many difficulties in the way of its full realisation — in one area, the presence of a permanent European population and a very large Indian community, in others, the tension between the traditional African institution of the Chieftainships, supported everywhere by the British, and the more western ideas of democracy imbibed by the educated younger generation. The growth of the Church has been very remarkable. In some areas, where seventy years ago there was not a single Christian, today more than half the population is at least nominally Christian. Roman Catholic missionaries immensely outnumber those of all the non-Roman Churches combined ; but their advantage in this respect is offset by the drawback that the African ministry of the non-Roman Churches outnumbers by far more than ten to one the African Roman Catholic priesthood. With the development of self-government, Islam is likely to become more aggressive than in the recent past. Materialism is a great danger, as the exploitation of the natural resources of Africa proceeds. But the greatest danger of all is a superficial half-Christianity, vitiated by the persistence of such ancient African customs as polygamy, witchcraft and fetishism. In some areas, the movement towards the Church is so strong that the leaders would be glad if it could be halted for a time, as the personnel needed to control and direct the movement simply are not available at the present time. The gravest weakness is in the African ordained clergy. Faithful as they are, they are far too few in numbers. The great majority of them have had only primary education followed by some theological training. The character of the new day is indicated by the opening recently of four University Colleges by the British governments. Of the 800 students so far enrolled, three quarters are members of non-Roman Christian Churches. This means that the Churches have in their hands the potential leadership of all these territories. But disaster looms near, unless the training of the ordained leaders of the Church keeps pace with that now available for laymen. All responsible leaders agree that the standard needs to be raised immediately. Some co-operative work between the Churches has already been begun. But it seems unlikely that the necessary personnel and support will be available, unless the Churches together realise the urgency of this strategic opportunity, and are willing to accept it as an ecumenical responsibility of the whole Church of Christ.

37. Expressions of Gratitude

The Bishop of Chichester expressed upon behalf of the Committee his gratitude to the following :

The Canadian Council of Churches, and especially Dr. Gallagher, Dr. Sisco, and Dr. Woodside, for the hospitality and financial aid given to the Committee.

The authorities of Victoria University for the use of the facilities of Emmanuel College, and the staff of the College.

Those who led the worship services, and especially Dr. Cooke.

The Lieutenant Governor for the Reception given to the Committee, and other authorities in the government for the courtesies extended in the granting of visas and other facilities.

Dr. Leiper and Miss Browne and the staffs of the New York Office and the staff of the Canadian Council of Churches for office assistance throughout the meeting.

The Press Committee, its chairman, Mr. Taft, and the press officer, Mr. Modean, and the National Lutheran Council for making Mr. Modean's services available.

The W.C.C. Secretariat, and especially the General Secretary for his inspiring leadership throughout the year and the meeting.

Dr. Benjamin Mays expressed from the floor the appreciation of the Committee to the Bishop of Chichester for his wise and gracious leadership in chairing the meeting.

Attendance at the Meeting of the Central Committee

Presidents

Dr. JOHN R. MOTT (Honorary)	U.S.A.	Methodist Church
Dr. MARC BOEGNER	France	Reformed Church of France
Archbishop S. GERMANOS	Greece	Oecumenical Patriarchate of Constantinople
Bishop G. BROMLEY OXNAM	U.S.A.	Methodist Church

Members of Committee :

Dr. J. C. D'AFFONSECA	Brazil	Methodist Church of Brazil
Dr. M. E. AUBREY	England	Baptist Union of Great Britain and Ireland
Bishop JAMES C. BAKER	U.S.A.	Methodist Church
Dr. P. O. BERSELL	U.S.A.	Augustana Lutheran
The Rt. Hon. ERNEST BROWN	England	Baptist Union of Great Britain and Ireland
Dr. GEORGE W. BUCKNER, Jr.	U.S.A.	Disciples of Christ
The Rt. Rev. the Lord Bishop of Chichester (Rt. Rev. GEORGE K. BELL)	England	Church of England
The Rev. LESLIE E. COOKE	England	Congregational Union of England and Wales
Dr. EDWIN T. DAHLBERG	U.S.A.	American Baptist Convention
Bishop LEONARDO G. DIA Y GRANADA	The Philippines	United Church of Christ in the Philippines
Bishop K. F. O. DIBELIUS	Germany	Evangelical Church in Germany
The Rt. Rev. ANGUS DUN	U.S.A.	Protestant Episcopal Church
Professor GEORGE FLOROVSKY	U.S.A.	Russian Orthodox
Dr. FRANKLIN CLARK FRY	U.S.A.	United Lutheran Church
Mr. F. W. GILPIN	England	Church of England
Mr. KENNETH G. GRUBB	England	Church of England
Mrs. C. S. HARRINGTON	U.S.A.	Presbyterian Church in the U.S.
Canon ROBERT A. HILTZ	Canada	Church of England in Canada
Bishop IVAN LEE HOLT	U.S.A.	Methodist Church
Dr. DOUGLAS HORTON (also Fraternal Delegate from International Congregational Council)	U.S.A.	Congregational-Christian
Dr. ALPHONS KOECHLIN	Switzerland	Swiss Protestant Church Federation
Dr. JOHN A. MACKAY	U.S.A.	Presbyterian Church in the U.S.A.
The Bishop of Malmesbury (The Rt. Rev. I. S. WATKINS)	England	Church of England

Members (Cont'd)

Dr. PIERRE MAURY	France	Reformed Church of France
Dr. BENJAMIN E. MAYS	U.S.A.	National Baptist Convention
Dr. J. EARL MORELAND	U.S.A.	Methodist Church
Dr. ALGIE I. NEWLIN	U.S.A.	Five Years Meeting of Friends
Dr. MARTIN NIEMOELLER	Germany	Evangelical Church in Germany
Pastor WILHELM NIESEL	Germany	Evangelical Church in Germany
Dr. WILLIAM B. PUGH	U.S.A.	Presbyterian Church in the U.S.A.
Dr. H. G. RENKEWITZ	Germany	Moravian Church in Germany
Bishop I. J. SALOMIES	Finland	Evangelical Lutheran Church of Finland
Dr. GORDON A. SISCO	Canada	United Church of Canada
Dr. RALPH W. SOCKMAN	U.S.A.	Methodist Church
Bishop JOHN S. STAMM	U.S.A.	Evangelical United Brethren
Mrs. LESLIE E. SWAIN	U.S.A.	American Baptist Convention
Mr. CHARLES P. TAFT	U.S.A.	Protestant Episcopal Church
Bishop Y. Y. TSU	China	Anglican Church in China
Dr. REINOLD VON THADDEN	Germany	Evangelical Church in Germany
Bishop W. J. WALLS	U.S.A.	African Methodist Episcopal Zion
Dr. ROY D. WHITEHORN	England	Presbyterian Church of England

Substitutes :

The Rt. Rev. GEOFFREY F. ALLEN (for the Archbishop of Canterbury)	Egypt	Church of England
Dr. JOHN BAILLIE (for Professor T. M. TAYLOR)	Scotland	Church of Scotland
Colonel GILBERT BEST (for Commissioner ALFRED G. CUNNINGHAM)	Canada	Salvation Army
The Rev. WILFRID J. DOIDGE (for Rev. E. C. URWIN)	England	Methodist Church of England
The Rev. JOHAN GUSTAFSSON (for Dr. SAMUEL SKOLD)	Sweden	Swedish Mission Covenant
The Rev. YNGVE IVERSON (for Bishop Y. T. BRILIOTH)	Sweden	Church of Sweden
Deacon K. C. JOSEPH (for Metropolitan THEODOSIOS)	India	Orthodox Syrian Church of Malabar
Dr. B. J. MARAIS (for Dr. G. E. GERDENER)	South Africa	The Dutch Reformed Church in the Transvaal
Dr. A. VICTOR MURRAY (for Dr. R. NEWTON FLEW)	England	Methodist Church of England
Dr. REINHOLD NIEBUHR (for Dr. L. W. GOEBEL)	U.S.A.	Evangelical & Reformed
The Rev. E. RAMAN (for Dr. H. J. LAZARUS)	India	Evangelical Lutheran Church
Miss G. R. SAMUEL (for Mr. G. V. JOB)	South India	Church of South India
Oberkirchenrat Lic. SCHMIDT (for Bishop H. O. MEISER)	Germany	Evangelical Church in Germany
Dr. H. VAN DER LINDE (for Dr. BERKELBACH VAN DER SPRENKEL)	Holland	Dutch Reformed Church

Representatives from Member Churches

The Rev. BERTRAM D. ATWOOD	U.S.A.	Reformed Church in America
Bishop J. Z. JASINSKI	U.S.A.	Polish National Catholic Church
Professor W. E. KAN	Japan	Anglican Church in Japan
The Rev. OLIVER W. McCULLY	Canada	Churches of Christ (Disciples)
Mr. E. W. McNEILL	Canada	Presbyterian Church in Canada
Dr. J. KENNETH MILLER	U.S.A.	United Presbyterian Church
The Rev. P. T. SARUMPAET	Indonesia	Batak Church

Consultants

Mr. E. J. BINGLE	England
Dr. A. M. CHIRGWIN	England
Dr. W. FREYTAG	Germany
Dr. S. C. LEUNG	China
Bishop S. K. MONDOL	India
Professor DAVID G. MOSES	India
Bishop TIRAN NERSOYAN	U.S.A.
Dr. FLOYD W. TOMKINS	U.S.A.
Dr. HENRY P. VAN DUSEN	U.S.A.
Professor LEON ZANDER	France (Russia)

Fraternal Delegates

Dr. JESSE M. BADER	U.S.A.	World Convention of Disciples of Christ
Dr. SAMUEL MCCREA CAVERT	U.S.A.	Federal Council of the Churches of Christ in America
Dr. JOHN W. DECKER	U.S.A.	International Missionary Council
Dr. WILLIAM J. GALLAGHER	Canada	Canadian Council of Churches
The Rev. NORMAN GOODALL	England	International Missionary Council
Mr. FRED HASLAM	Canada	Friends World Committee for Consultation
Dr. DOUGLAS HORTON (also member of Committee)	U.S.A.	International Congregational Council
The Rev. W. H. HUDSPETH	Canada	United Bible Societies
Dr. W. O. LEWIS	U.S.A.	Baptist World Alliance
Dr. FORREST KNAPP (from July 10-14)	U.S.A.	World Council of Christian Education
Mr. C. W. LI	China	World's Alliance of Young Men's Christian Associations
Dr. R. B. MANIKAM	India	Christian Council of India, Pakistan and Burma
M. PHILIPPE MAURY	France	World's Student Christian Federation
Dr. OSCAR T. OLSON	U.S.A.	Methodist Ecumenical Council
Dr. C. W. RANSON	Ireland	International Missionary Council
Dr ROY ROSS (July 8 and 9)	U.S.A.	World Council of Christian Education
The Rev. R. D. SAY	England	British Council of Churches
Dr. LAWRENCE M. STAVIG	U.S.A.	Lutheran World Federation
Dr. JOHN W. WOODSIDE	Canada	World Presbyterian Alliance

Youth Delegates

The Rev. A. E. A. ADEGBOLA
The Rev. LLOYD SHORTEN
Mr. ABDULMASIH SOLHEKUL

Nigeria
Canada
Iran

United Church of Canada
Church of England in Iran

Staff

The Rev. ROBERT S. BILHEIMER
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Dr. HENRY SMITH LEIPER
Dr. ROBERT MACKIE
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Dr. O. FREDERICK NOLDE
Mr. FRANK NORTHAM
Mr. ROBERT TILLMAN
The Rev. OLIVER S. TOMKINS
Dr. W. A. VISSER 'T HOOFT

U.S.A.
India
England
Sweden
England
U.S.A.
Holland
U.S.A.
England
England
U.S.A.
England
Canada
England
Holland

Sub-Committee of the Central Committee

Finance Committee

Chairman : Bishop Oxnam
 Mr. Brown
 Mr. Cooke
 Dr. Dahlberg
 Bishop Dibelius
 Dr. Fry
 Mr. Gilpin
 Mr. Iverson
 Dr. Pugh
 * Mr. Say
 Dr. Sisco

Secretary : Mr. Northam

Inter-Church Aid

Chairman : Bishop Dun
 Dr. Aubrey
 Dr. Buckner
 * Dr. Cavert
 * Dr. Decker
 * Dr. Gallagher
 Archbishop Germanos
 * Mr. Haslam
 Dr. Koechlin
 Dr. Moreland
 Dr. Niemoeller

Secretary : Dr. Mackie

Meetings (Assembly)

Chairman : Dr. Baillie
 * Dr. Bader
 Bishop Baker
 Dr. Bersell
 Bishop of Chichester
 Bishop Dia
 * Mr. Goodall
 Mr. Gustafsson
 Mrs. Harrington
 Deacon Joseph
 * Dr. Lewis
 * Mr. C. W. Li
 Dr. Mackay
 Dr. P. Maury
 * Bishop Mondol
 * Dr. Olson

Mr. Raman

* Dr. Van Dusen

Bishop Walls

* Prof. Zander

Secretary : Bishop Neill

Nominations

Chairman : Dr. Boegner
 Bishop Holt
 Dr. Renkewitz
 Bishop Stamm
 Mrs. Swain

International Affairs

Chairman : Mr. Taft
 Bishop Allen
 * Mr. Bingle
 Mr. Grubb
 Canon Hiltz
 * Dr. Manikam
 Dr. Marais
 * Mr. Ph. Maury
 Dr. Mays
 * Bishop Nersoyan
 Dr. Newlin
 Dr. Niebuhr
 * Dr. Ranson
 * Mr. Saroempaet
 Dr. Sockman
 Bishop Tsu
 Dr. Von Thadden
 Secretary : Dr. Nolde

Ecclesiology and Basis

Chairman : Dr. Whitehorn
 Dr. Florovsky
 Dr. Horton
 * Prof. Kan
 Bishop of Malmesbury
 Pastor Niesel
 Bishop Salomies
 Lic. Schmidt
 * Dr. Stavig
 * Dr. F. Tomkins
 Dr. van der Linde
 Secretary : Mr. O. Tomkins

* Indicates consultants and fraternal delegates.

Statement on war Criminals

The situation in different countries was surveyed. Dr. Niemoeller gave figures as to those remaining in those countries where trials still continue, the United States and Britain having completed their trials.

The largest number of prisoners remaining was in Holland and France, so far as Western Europe was concerned. Very much larger numbers were held in Eastern Europe, particularly in Poland, Czechoslovakia, and Russia. Information was also given as to efforts made by various church leaders to secure action for acceleration of trials, reviews of sentences, repatriation, cessation of extradition, etc.

A small Committee was appointed with a view, after obtaining further facts, to drawing up a short statement as to the specific common points on which church leaders should work in a personal way in those countries where trials were still proceeding. Further information was subsequently supplied by Prof. Courvoisier and Dr. Kloppenburg at Geneva, with a promise of more details in due course. From this information the following points emerged :

1. The great need of a general review of the sentences already passed, one reason being that the standards applied by different tribunals varies greatly ; another being the haphazard way in which persons have been accused and sentenced at certain times, e. g. : the Oradour Incident.

2. The need of reviewing cases as yet untried : the long term of imprisonment without trial having destroyed the feeling of what is just in the mind of most of those detained, and it being extremely difficult if not impossible to obtain reliable evidence from witnesses five years and more after the committing of the crime.

3. With regard to capital sentences, there are strong reasons for a stay in the execution except for such cases in which evidence is beyond any doubt.

4. The written judgments in each case should be made available for the German government.

5. It should be generally conceded that German-speaking pastors should be allowed to pay regular pastoral visits to all the prisoners in all countries.

Details of particular cases in which a review would be specially justified or where there is great delay in procedure, are promised in regard to Britain, Holland, Belgium, Greece, and France.

Very severe judgments have been passed in Yugoslavia, Czechoslovakia, and Poland and it is very difficult to get the facts with regard to imprisonment and even the names of the prisoners (except in Czechoslovakia).

In the case of Russian war criminals, a new procedure was adopted in December 1949, when prisoners were tried and condemned *en masse*, that is, in groups instead of individually. It is believed that if the German Evangelical Relief organization is reliably informed, 46,000 prisoners were condemned in November and December, 1949 in this way, to from five to twenty-five years forced labor. There was a partial amnesty in April 1950, with 17,538 prisoners returning home; but the Tass announcement stating that all German prisoners

of war had been repatriated, with the exception of 9,732 condemned for serious war crimes, and 3,815 war criminals still under review, together with 14 prisoners who were prevented from being repatriated by sickness, has caused consternation not only in Germany among the families of the prisoners of war, but throughout the world.

APPENDIX 4

Statement of the Executive Committee on *De Motione Ecumenica*

The Executive Committee took note of the Instruction issued by the Vatican to Local Ordinaries on the Ecumenical Movement on 20 December 1949. This Instruction commented on the growing desire for union amongst many persons who are not members of the Roman Catholic Church; and enjoined the observance of certain points on the part of Roman Catholic Bishops in their dealings with it. Thus emphasis is laid on the need of expounding the Roman Catholic teaching whole and entire, and of making it plain to non-Roman Catholics that (amongst other things) "true reunion can only come about by the return of dissidents to the one true Church of Christ"; and special attention is to be paid by the Bishops to the manner in which the story of the Reformation is presented. Exceptional vigilance and control are required with regard to mixed gatherings and conferences for the purpose of fostering union; and rules are laid down as to the obtaining of permission from the local Ordinaries on behalf of the Holy See, and the provision of Reports at the end of each year to the Supreme Congregation of the Holy Office. It is not forbidden to open or close these gatherings with the common recitation of the Lord's Prayer or some other prayer approved by the Roman Catholic Church.

Mixed gatherings, however, where Roman Catholics and non-Roman Catholics meet to take counsel together concerning joint action in the defense of the fundamental principles of Christianity and the natural law against the enemies of God, are not subject to the same strict requirements; nor do they apply to meetings to deal with the rebuilding of the social order and similar questions.

The Executive Committee was also informed of the statement published by the General Secretary at the time and expressed its general agreement with the line which he had taken.

General Secretary's Statement

I have been asked to comment on the Instruction concerning doctrinal conversations between Roman Catholics and Protestants which have been issued by the Congregation of the Holy Office of the Vatican. My comments can only be of a personal and unofficial character since the Central or Executive Committees of the World Council have not yet considered this document.

I can summarize my remarks in the following points:

1. The very fact that such a document is issued at all is a clear indication that the ecumenical movement has begun to make its influence felt among the clergy and laity of the Roman Catholic Church. We can only rejoice that such is the case.

2. As the document itself points out, meetings between Roman Catholics and representatives of other confessions are regularly held in many places. These meetings are generally of an informal character and are intended to lead to better mutual understanding and to frank discussion of points of friction.

3. According to the new Instruction, all such meetings will henceforth have to be directed and supervised by the hierarchy. Thus they will lose that informal and spontaneous character on which much of their value depended. There will be less room for the pioneers.

4. Moreover, these ecumenical contacts will be supervised from the viewpoint expressed in the document, namely, that the only purpose of ecumenical contacts can be the return of all Christians to the Church of Rome. At this point the document remains below the level reached by certain members of the Roman Catholic hierarchy who have declared that union cannot take place in the form of a victory of one body over another as happens in the secular realm. The Churches in the World Council have a different conception of true unity, namely, that (in the words of the Amsterdam Assembly) they are to be bound closer to Christ and therefore closer to one another.

5. Unless I am mistaken, this document is the first in which the Holy See permits explicitly, though with certain restrictions, that Roman Catholics and Christians of other confessions may pray together. This is a step forward.

6. It is also important that interconfessional meetings on social questions are allowed. This should facilitate effective common action wherever Roman Catholics and Christians of other confessions are ready to make a common stand for social justice.

7. Christians outside the Roman Communion should continue to pray that the Roman Catholic Church may be led to a wider and deeper conception of Christian unity.

APPENDIX 5

Report of the General Secretary

I. 1910 — 1925 — 1950

The year 1950 has special significance for the ecumenical movement. It is forty years ago that the World Missionary Conference met at Edinburgh and twenty-five years ago that the Universal Conference on Life and Work met at Stockholm.

Before 1910 there had been many ecumenical meetings, but apart from developments in youth work, in the Y.M.C.A., the Y.W.C.A., and W.S.C.F. there had been no ongoing permanent ecumenical structure. Edinburgh gave birth to two permanent bodies, directly to the International Missionary Council, indirectly to Faith and Order. Thus we are forcefully reminded that the whole span of life of the ecumenical movement as an organized body covers only four decades.

It took another fifteen years to bring together the representatives of the Churches at Stockholm for the first fully ecumenical meeting of church leaders in modern history. And after Stockholm it took another twenty-three years to realize the original plan of Archbishop Söderblom which was the formation of a council of which the Churches as such would be the constituent members.

Forty years for the wider ecumenical movement, twenty-five for the ecumenical relationships between church leaders, and three for the World Council — these are exceedingly short periods, and that very especially in Church history which moves generally in majestic slow motion. It should furthermore be taken in to consideration that the development was interrupted by two world wars and took place in a period of the fiercest international crises and conflicts. A movement which developed so quickly and under such adverse circumstances represents, surely, a deep spiritual current in the life of the Churches. As men and women who stand themselves within the movement, we would go further and say, this rediscovery of the essential oneness of the Church of Christ which occurred in so many places at one and the same time, and this eager turning of the Churches toward each other, is the work of the Lord Who gathers His children together today in a marvellous way.

Having reached this milestone in our history, it is natural that we should ask ourselves just where we stand. The ecumenical movement is now an established and, to a large extent, an accepted fact. But does it truly represent the fulfilment of the hopes which lived in the hearts of its pioneers? We must also ask what it has accomplished and whether it has failed in important respects. I will, therefore, offer some reflections on the strength and weakness in our present position.

II. Reasons for Thankfulness

Among the many reasons for thankfulness I would single out especially the following :

A. Between the Churches within the ecumenical fellowship there has grown up a basic Christian confidence such as did not exist forty or even twenty-five years ago. It is owing to this confidence that Churches have remained in relations of fellowship with each other in spite of very strong tensions between the nations or régimes in which they live. This confidence is a gift of God which we must receive anew in every new situation. It will be tested again and again. But we may rejoice in the fact that even in our generation we have discovered that the bonds of Christian fellowship are in fact stronger than the forces which would divide us.

B. The isolated and struggling Churches, particularly the Churches surrounded by large hostile majorities, have found real and deep spiritual encouragement in the fact that they are part of a world-wide movement which cares for them and shares their burdens. It is a joy to find how very deeply personal visits of representatives of the World Council or the utterances of World Council leaders have been appreciated and are being used in such Churches.

C. It has been shown that inter-church cooperation is possible and vastly more effective than separate action by the Churches. In spite of difficult problems with which we have to cope in the field of inter-church aid, it remains a fact that many Churches in the World Council have sought to perform

their task of Christian solidarity together and that they have thus been able to meet the needs of the suffering Churches in a far more adequate way than in any previous crisis in Church history.

D. There has been a remarkable interpenetration of Christian thought. The isolationism of individual theologians or schools of theology has been broken through to a considerable extent. Christian thinking among both theologians and laymen is increasingly taking place within an ecumenical context. The result is that there is undoubtedly more convergence of theological insight than there has been for a long time.

E. Another important reason for gratitude is that we are now able to speak out together on those vital issues of public life on which there is fundamental agreement between the participating Churches. Although the area of our consensus in this field is still limited, the Churches have already been able to render effective witness to the world and to the appropriate authorities on matters of vital concern to all Christians. There is increasing appreciation of the fact that this witness is truly representative of a vast body of Christian conviction and must, therefore, be taken seriously.

F. Moreover, we have now in the World Council of Churches and in the International Missionary Council working in close association with each other, an organizational structure for the ecumenical task such as has never existed before. Thus we are at least enabled to work continuously and systematically at the laying of the foundations and of the building of the ecumenical fellowship through ecumenical education, inter-Church cooperation, common study and witness.

III. Counter-Currents

It would, however, be unrealistic to forget the other side of the picture, for there is another side. Now that the World Council is a factor in ecclesiastical life and now that the ecumenical movement is no longer merely an aspiration but a substantial reality, there appear certain reactions and counter currents. Their common denominator is a certain vague fear that the World Council may prove to possess an inner logic and dynamic which may lead the Churches to go further than they want to go. Thus we find in certain circles a certain defensiveness toward ecumenical planning and cooperation. This comes out in the fact that it is today more difficult than it was in the first years after the war to arrive at a truly coordinated plan of inter-church aid. Again, the working out of a common strategy with regard to the missionary and evangelistic outreach of the Church meets with very considerable difficulties. And another indication of the same trend is a slowing up of the approaches toward organic union between Churches and a corresponding tendency to accept the present *status quo* with regard to interdenominational and interconfessional relations. In so far as these developments are simply the result of a strengthened confessional consciousness, there is no reason to be alarmed about them. For it is natural and inevitable that a period of strong emphasis on the ecumenical nature of the Church is followed by a period of inquiry into and rediscovery of the specific *raison d'être* and heritage of each Church. Again, in so far as these reactions represent a disavowal of certain naïve, over-simplified, or superficial conceptions of the ecumenical task, they may well prove to be a healthy corrective such as we need at this

stage of our history. But however worthy their motives and however necessary their warnings may be, there is a danger that these counter currents may lead to the arresting of our growth, and to a loss of the momentum which has characterized our movement so far. The ecumenical movement must always have an adventurous, or to put it in biblical terms, a prophetic character. It must always be a response to a call such as came to Abraham, to go forth although we do not know the goal of the journey. For it is essentially a common pilgrimage toward that Church which an ecumenical pioneer has called, "the coming great Church," and which is to manifest more clearly the oneness of the body of Christ. It would, therefore, seem that we must listen carefully to all constructive criticisms and warnings which are offered to us, but that we must at the same time make sure that we do not lose the spiritual dynamic which has brought us to the place where we stand today.

IV. The World Council Under Fire

So far I have spoken about the situation within our movement. But we have also to consider our external situation. On the whole, we have reason to be encouraged by the very real interest and the sense of expectation which we meet in many quarters. In fact, the present strength of our own movement is often over-estimated and it is sometimes asked to accept responsibilities for which it is by no means ready. But the World Council is also under fire. During this last year the attacks have been particularly violent. They deal with two aspects of our work : namely, our attitude to politics and our doctrinal position. And in both areas, the attacks come from two opposite directions. Thus the Bangkok Conference, under the auspices of the W.C.C. and the I.M.C., has, on the one hand, been portrayed as part of a plan to subject the Eastern area to Western imperialism ; but has, on the other hand, been described as the paving of the way for the advance of communism. Again, it is asserted in certain quarters that the World Council is essentially a modernist movement but we are equally under attack for our so-called doctrinal intransigence and our Christo-centric basis. Many of these attacks are so obviously inspired by ulterior motives and so utterly lacking in substance that we find it difficult to take them seriously. It is also very revealing that the political and doctrinal concerns in these attacks are often completely mixed up so as to produce a most curious amalgam of secular and religious motives. It would, however, be a mistake to dismiss these wild statements altogether. For as long as our movement is not sufficiently known and understood by large sections of the public there is always danger that some of these falsehoods and misrepresentations get a fairly wide circulation. It goes without saying that we cannot enter into debate with those who are so blinded by prejudice that constructive conversation becomes impossible. But we should use the opportunities which offer themselves to correct false impressions of the World Council. It is particularly necessary to deny certain accusations against those who have little opportunity of expressing themselves. I refer particularly to one of our presidents : namely, Prof. T. C. Chao of China, who has repeatedly been attacked as a modernist and a theologian who distorts the central Biblical message. This is complete untruth. I can best deny it by quoting two central phrases from a recent address by Professor Chao. He says, "The basic Christian Gospel is the Good Tidings of man's redemption by Christ, in whose presence as the Word Incarnate man is shaken awake to his own

spiritual state and his own deepest need for deliverance... In Him (Christ), as the Word Incarnate, we may learn that man is reconciled to God ; for in Him dwells both deity and humanity in peace.” Those who consider such theology as unbiblical do not know the difference between sound and false doctrine. Although it may seem superfluous, I would also use this opportunity to deny flatly as a downright lie that there are any communists on the Central Committee of the World Council of Churches.

V. Clarification Needed

If there is truth in the analysis which I have tried to give, the first task to which we have to address ourselves is one of clarifying our goals and of explaining them in such a way that there remains no room for misunderstanding on the part of anybody except those who are blinded by prejudice. Now such clarification is no easy task. We are engaged upon an unprecedented venture. We do not know with certainty just what new tasks may await us. We do not know what the Spirit may say to the Churches as they enter into closer fellowship with each other. But that does not mean that we have to be vague about our present intentions and about the tasks which we see immediately ahead. The two areas in which such clarification is particularly urgent are the ecclesiological area and the political area.

With regard to the first, we must make it abundantly clear just what membership in the World Council does and does not imply. We must formulate the purpose of the World Council in such a way that a mistaken conception of the World Council being or becoming a super-church is excluded once for all. In this connection we must warn against the misleading expression “world church” which has created so much confusion among us. At the same time we should show that participation in the World Council implies the acceptance of a definite responsibility : namely, to seek seriously and constantly for ways and means by which we may manifest together the essential oneness of the Church of Christ. The document on the ecclesiological significance of the World Council which is being submitted to this meeting is an attempt to define the nature of the World Council. If it is accepted in its present, or in a modified form, it will be necessary to translate it into simple terms for use among a much wider public.

Equally difficult is the clear formulation of our attitude with regard to major political and social conflicts of our time. In many circles, including church circles, the distinction between the task of the Church and the task of the State, or the political party, has been forgotten. And in all political and social situations today there is the powerful temptation to adjust the message of the Church to the prevalent political and ideological currents. Now the World Council as a body of the *Churches* and as an *ecumenical* body must find its way through this chaos of voices and must seek to echo *only* the voice of the Lord of the Church. It would be untrue to its very nature if it should enter the political arena. And that not because it is afraid to commit itself but rather because it has a previous commitment to the cause of Christ which transcends all human causes and is more universal than all human causes. The Churches reserve, therefore, their right to speak the Word of God to all nations, régimes, and systems. And they desire to remain in close fellowship with each other regardless of the régimes under which they have to live.

Among our brothers in the communist countries there is a great longing to remain in vital contact with their brethren elsewhere. And there is a real concern that they will be forgotten precisely at the moment when they are in the midst of their greatest spiritual battles and learn hard and wonderful lessons by which the whole of Christendom should be enriched. We must use all possible opportunities to show that we desire to remain in fellowship with them. And our thoughts and prayers embrace both the men and women who, like Bishop Ordass in Hungary or the pastors in Bulgaria, have become the victims of the totalitarian attempt to silence the voice of the Church, and also those church leaders in China or Eastern Europe who remain wholly loyal to the Christian cause and fight against atheism in its various forms, but who are often misunderstood because their social and political decisions differ from those which are taken by the majority of Christians in the West.

For clarity's sake, however, we must add this. It follows from these same principles that we disapprove the attitude of those who create spiritual and moral confusion by trying to mix their Christianity with secular or even anti-Christian or totalitarian ideologies.

VI. Qualitative Advance

Another conclusion which we can draw from the analysis of our present position is that any further progress must be qualitative rather than quantitative in character. We have now reached a stage in which with regard to our membership, our financial resources, and our organizational structure we have gone as far as we can expect to be allowed to go during the very first stage of our journey. Although we may hope that certain other Churches, particularly in Africa which is still our weakest point, will join our fellowship, no very considerable increase in membership in the near future is likely.

Again, though we should certainly like to increase certain important items in our budget, it would seem that for some time to come we must work within the framework more or less of the budget accepted by the first Assembly, for this has proved to be the amount which more or less the Churches can actually raise for their common task. With regard to our organization we have now set up all the departments, commissions and secretariats which were authorized by the first Assembly. And thus we have come for the time being to a certain limit in that process of continual expansion which began during the second world war and which was concluded with the setting up of the Commission of the Life and Work of Women in the Church.

This does not mean that we are unwilling to consider new tasks. But it does mean that when new tasks may come our way, they will somehow have to find their place within the existing structure. And it means especially that our main attention should be concentrated on the deepening and intensification of the work for which we have already accepted responsibility. The next period should be one in which we seek to fill our movement with greater spiritual substance. Thus alone can we expect to maintain true momentum. We must go forward, but our going forward must not necessarily take the form of expansion; it should rather take the form of a deeper understanding of our task and more intensive use of our resources.

I should therefore like to mention five aspects of this qualitative advance which can and should be undertaken without adding to our present machinery and which seem particularly urgent today.

VII. Putting Inter-Church Solidarity on a Permanent Basis

The change in the name of the Department of Reconstruction which is now the Department of Inter-Church Aid and Service to Refugees indicates that the period of post-war reconstruction has come to an end and that we have entered into a period of long-term tasks of mutual service and assistance to needy fellow-Christians. Now it is far more difficult to convince church members of the necessity of such continuous inter-church aid than to ask them to contribute to a short-term emergency programme. But it is essential both for the sake of the needy Churches and for the sake of the World Council itself that we accept this heavy task of education. There are areas of church life in which the needs are greater today than they were in 1945.

There are Churches which are fighting a desperate battle for survival. There is the need of the displaced persons, which has already been met to a considerable extent and there is the even greater need of the other refugees for whom no one has yet accepted full responsibility. Now it is obviously the task of the World Council to care for orphaned Churches and for orphaned fellow-Christians, very especially for those who, like some of the Orthodox Churches and many thousands of Orthodox refugees, can only turn to our Council for help. Nothing has shown more clearly that the ecumenical movement is a reality than the help which Churches have rendered to each other, and that to a large extent across denominational lines. And nothing would be a greater blow to the Council than a cessation of such acts of concrete, visible solidarity.

It is therefore more than worth while to continue to call upon the members of *all* Churches who can help to remember the less fortunate members of the fellowship. We have reason to be extremely grateful for the support which our Department of Inter-Church Aid and Service to Refugees has received during this last year. And we trust that in this explosive world situation in which emergencies continue to arise, the Churches in the Council will want to maintain this common organ of fraternal aid and to back it up in its important task.

VIII. Getting the Membership of the Churches Committed to the Ecumenical Cause

We have still a long way to go before the members of all Churches participating in the Council will know about the existence and work of the Council and a very much longer way before they will all have arrived at a real understanding and true appreciation of its task. Now the main burden of this work of education must be borne by the Churches themselves. The Council should not and cannot make itself known and understood over the head of the Churches. In this connection some headway has been made as a number of Churches have set up the necessary organs to ensure that the activities of the Council are integrated with the activities and structure of the Churches concerned. But a great deal remains to be done. There are many ways in which local parishes and congregations can be brought to a sense of responsibility in and for the ecumenical movement. Most important of all is to help them to make truly ecumenical intercession a part of their regular worship. *Specific* prayer for the *specific* needs of the other Churches in the Council is the most direct way to make church members realize that they are surrounded by the cloud of witnesses.

But the Council itself has also a considerable task in this field. It is to provide the information and publicity which enables the Churches to present the ecumenical movement to their members. Through its Youth Department it seeks to give the younger generation of the Churches a sense of participation in the world wide fellowship. Through its new Commission on the Life and Work of Women in the Church it helps the Churches to mobilize that vast spiritual force represented by the women members. Through its Ecumenical Institute with its strong emphasis on the specific evangelistic, intellectual and social tasks of the laity it attempts to give laymen an opportunity to realize their vocation within the context of the wider Christian fellowship.

The fruits of these different approaches — all of which have begun within the last few years — are already becoming visible, but it will take us many years of concentrated work to reach the goal that in each Church there is a strong band of clergymen, laymen, women, and young people who know the life and problems of our movement intimately and who identify themselves fully with its purpose.

IX. Stimulating Searching Conversation between the Churches

A qualitative advance means for our movement a more intensive and sustained meeting of minds and hearts than we have yet had. For spiritual unity cannot possibly grow in the sterile atmosphere of the principle of live and let live. Within the Body of Christ the members *care* for each other. And there is no Church of Christ where men do not seek passionately for the uniting truth and for the true unity.

Our decision to stay together implies therefore that we come to grips with each other, that we enter into a searching conversation with the desire to come to know each other and be led together more deeply into the truth of God's revelation. That is the *raison d'être* of the "Faith and Order" section of the Council. And now that we approach again another Faith and Order Conference it is important to underline that this meeting is not meant to be a technical conclave of theologians and ecclesiastics seeking for magic formulas of compromise by which they may reunite their Churches, but rather a serious attempt which concerns the laity as much as the theologians, to discover the root-causes of our divisions and to ask ourselves and each other before the Lord of the Church whether we are in conscience bound to perpetuate these divisions or whether in the light of new insight we can overcome them.

Similarly, our study work is by no means a hobby for research specialists but a means of confronting Christian thinkers in different fields of life and in different Churches with the purpose that they may learn to think together and to speak together concerning the basic problems of our time. Again our *Ecumenical Review* should become increasingly a platform where the real issues between the Churches and schools of Christian thought are fearlessly tackled. It is sometimes thought that in order to maintain the ecumenical movement it is necessary to avoid the discussion of our fundamental differences. But that is a superficial and worldly counsel. The cause of the Church is best served where men speak the truth in love and have sufficient confidence in the power of the Lord to keep them together so as to share their truest and deepest convictions with each other.

X. Rendering Our Common Witness More Effective

But our Council does not merely exist for the sake of the Churches. True Christian unity is not introverted; its *raison d'être* is the more adequate proclamation of the word of salvation. The final criterion of our work is whether it results in convincing common witness so that the world, the pagan world of our time, with its artificial enthusiasms and its paralyzing uncertainty, may see more clearly that there *is* salvation from the ant-heap of the total state and the despair of uncontrolled self-expression.

The greatest opportunity to render such common witness is certainly our forthcoming Second Assembly. And it would therefore seem that it should be conceived as a means to speak to the condition of modern man and as a unique chance to find out together how the Churches may break out of the isolation in which they find themselves and come to grips with the masses whom they do not reach at present.

Such witness can, however, not be a partial witness which deals merely with the so-called religious province of life. It has been the glory of our movement that since its very beginning it has proclaimed the Lordship of Christ over all realms of life. And in a world of totalitarian systems only such a total witness can be convincing. If we seek to deal with social and political issues we do not do so because we are obsessed by the secular; we do it because it belongs to the very nature of the witness which we are called to render. And in a world in which men's life everywhere is fashioned by social and political conditions, convictions, ideologies — we are, for the sake of God and man, forced to deal with the great secular issues of our time.

We are grateful that the small but remarkably effective instrument which we have at our disposal in the C.C.I.A. allows us to speak out on matters affecting the life of the nations. And we feel obliged to give ample time at this meeting of our Central Committee to the questions of civil liberties, of racial relations, of peace and war about which the Christian Churches have no right to be silent.

XI. Demonstrating the Interrelatedness of Missions and Ecumenism

A final word about a matter which has especially come to the foreground during this last year. The Bangkok Conference has inaugurated a period in which the World Council will be far more directly concerned with the Younger Churches than it has been before. It is most fortunate that in this new development the World Council has been able to proceed in the closest collaboration with the I.M.C. and that, indeed, the plan for the follow-up of the Bangkok Conference provides for far-reaching integration of the relationship of the two world bodies with that area.

Now it is natural that at this moment the fundamental question of the relation of the missionary and the ecumenical approaches takes on a new urgency. There are voices both in the East and West which suggest that the two approaches are so different in character that they cannot be integrated. If that is true, the outlook for the Younger Churches is dark indeed. For it is quite clear that unless missions continue, and indeed unless there is a renewal of missionary passion, the Christian cause in Asia or Africa has little future. But it is also clear that the Younger Churches desire to take their full place in the ecumenical movement.

Our task then is to prove that missions and ecumenism do not compete with each other and, in fact, that they presuppose each other. We remember again how forty years ago under the leadership of our Honorary President, John R. Mott, the consideration of the common missionary task became the beginning of the modern ecumenical movement. And we realize that missions in our day must take place in the context of the ecumenical fellowship such as we have learned to understand that fellowship during the history of the last 40 years. We should then convince our church members that in both the missionary and the ecumenical movement we are finally only concerned with one and the same thing; the up-building of the Body of Christ and the manifestation of its oneness — in order that the world may believe.

APPENDIX 6

Religious Freedom in Face of Dominant Forces

Note : The following document represents Part I of the documentation presented by the C.C.I.A. to the Central Committee. The resolutions as finally adopted by the Central Committee are to be found in the relevant section of the preceding minutes.

Part II of the documentation contained information on areas where the problem of religious dominance appears.

Part III consisted of papers submitted by church leaders to indicate the nature and extent of the restrictions upon religious freedom in the areas which they represent.

PART I

THE DEFENSE OF RELIGIOUS LIBERTY

An Approach to a Comprehensive Plan for Promoting the Observance of Religious Freedom

INTRODUCTION

Background

The Central Committee of the World Council of Churches, meeting at Chichester, England, in the summer of 1949, formally adopted a statement wherein it condemned restrictions upon religious freedom resulting from totalitarian practices in countries under Soviet control. In the course of preliminary debate, various delegates insistently claimed that the statement was incomplete in that it referred to violations at the hands of totalitarian governments but ignored serious situations where restrictions were imposed by dominant religious majorities. Accordingly, the Central Committee adopted the following resolution :

“That the members of the Central Committee of the World Council of Churches, disturbed by evidence of discrimination and repression exercised by dominant religious majorities against minorities, reiterate the statement in the report of Section IV of the Amsterdam Assembly on ‘The Church and the International Disorder’ regarding religious liberty and especially the affirmation that ‘we oppose any Church which seeks

to use the power of the State to enforce religious uniformity. We resist all endeavours to spread a system of thought or of economics by unscrupulous intolerance, oppression or persecution,' and recommend that the subject of religious liberty in relation to dominant religious communities be placed upon the agenda of their next meeting." ¹

Responsibility for directing a study which should be preliminary to consideration of this subject at the subsequent meeting of the Central Committee was assigned to the Commission of the Churches on International Affairs.

Scope

The discussions and action of the Central Committee suggest that the present study of dominant religions should be viewed as one segment in the larger problem of religious freedom, and should be approached in the context of violations which result from any form of dominance. The officers of the C.C.I.A. in consultation with the Executive Committee of the World Council of Churches have agreed to limit the present phase of the investigation to areas where Roman Catholicism or Islam represents a dominant force.

Purpose

In face of the circumstances which gave rise to the study and the limits which have been accepted at this stage, the following purposes are sought :

(1) *To appraise the nature and extent of restriction upon religious freedom in areas where Roman Catholicism or Islam is dominant.*

The time and resources available for the investigation precluded the possibility of an exhaustive analysis. However, while the procedure of sampling had to be employed, the selected areas include or represent most of the situations where the more serious tensions or violations prevail.

With respect to Roman Catholicism as a dominant religion, three types of situations have received attention : (a) Where Roman Catholicism is dominant in a country or nation, illustrated by reports on Argentina, Colombia, Eire, Italy, Portugal, and Spain ; (b) where Roman Catholicism exercises dominance in a colonial territory, illustrated by reports on the Belgian Congo and the Portuguese Colonies ; and (c) where Roman Catholicism apparently seeks dominance in social and public institutions, illustrated by a report on selected instances in the U.S.A.

With respect to Mohammedanism, no classification according to types was attempted. Consideration was confined largely to countries of the Near and Middle East and to the United States of Indonesia.

(2) *To mark out a comprehensive strategy to promote the observance of full religious freedom for all men everywhere, with particular reference to the improvement of practices where violations now exist.*

In most instances, the actions of the Churches in behalf of religious freedom have been scattered and uncoordinated. The prospect of effectiveness would be measurably enhanced by concerting the resources which hitherto have been separately utilized. Moreover, the reality of a strengthened ecumenical fellowship offers a favorable opportunity for world-wide cooperation.

¹ Minutes of the Central Committee of the World Council of Churches, Chichester, England, July 1949.

In accepting the constructions of a comprehensive strategy as a major purpose of this investigation, there is no pretence to completeness or finality. Such a strategy cannot be adequately devised in anticipation of a programme of action. However, a preliminary analysis will serve as an initial step to illustrate the kind of policy by which the Churches may guide their actions.

Procedure

To accomplish the first purpose, carefully selected leaders in the areas of dominance were invited to submit brief analyses of the situations by which they are confronted. These papers were intended in the main to provide up-to-date factual information. Each contributor was also requested to submit suggestions for domestic strategy and for international Christian action.

The material thus received, supplemented by a variety of earlier studies, afforded a source for the initial projection of a comprehensive strategy. The resulting outline of action will obviously have to be critically reviewed and modified before it can be made to serve the purpose for which it is intended.

The report which the C.C.I.A. submits in fulfilment of the assignment made by the Central Committee of the World Council of Churches falls into three parts :

PART I

The Defense of Religious Liberty — an approach to a comprehensive plan for promoting the observance of religious freedom

This part of the report is covered in the present paper. It sets forth the purpose and procedure of the study and advances a plan of action for the consideration of the Churches.

PART II

Supplementary Data — an assembling of selected information on areas where the problem of religious dominance appears

Part II is intended to reveal in broad outline the situation as it actually exists today. It included the distribution of populations according to religious affiliation, constitutional and legal provisions, and brief notes on ways in which restrictions operate.

PART III

Religious Domination — papers submitted by church leaders to indicate the nature and extent of the restrictions upon religious freedom in the areas which they represent

The papers which have been submitted represent the views of the contributors. Since the reports varied considerably in length and method of organization, they have in some instances been modified and abbreviated. Responsibility is thus divided between the contributor and the editor. The papers, in their edited form, will not be distributed as a part of the formal C.C.I.A. report, but will be available in mimeographed form upon individual request.

NEED FOR ACTION

Underlying Principles

An appraisal of the existing situation and the analysis of a plan to meet its demands will prove most fruitful if they are approached with an understanding of distinctive values, which are predominantly accepted in the faith and life of our constituency. The following principles may profitably be kept in mind in considering the action to which this report may lead.

1. The liberty with which Christ has set men free can neither be given nor destroyed by any human agency. Because of their inner freedom, Christians are both zealous for its outward expression and solicitous that all men should have freedom in religious life.

2. The rights and freedom which Christian discipleship demands are such as are for all men. No nation has ever suffered by reason of granting such liberties. Religious freedom is an essential element in a good international order.

3. The tradition in which we stand is marked by the struggle for and the expression of religious freedom. We do not close our eyes to instances of repression. However, in the perspective of history, we humbly acknowledge our heritage of liberty.

4. Our contribution to the promotion of religious freedom throughout the world requires a continuing critical study of our own practices and such modifications of them as the standard of religious freedom requires. Acceptance of the limits for the present study is premised on a commitment to ongoing self-scrutiny and self-improvement.

5. Our understanding of the Gospel, both as to its substance and as to the methods of its proclamation, and a more closely-knit world fellowship give us a position of strength in pursuing the cause of religious freedom. The sense of inferiority with which issues have at times been approached must give way to a feeling of confidence which will permit us to utilize the resources at our disposal.

6. An effective impact upon the conditions of our day will require imaginative and courageous action. We must steer between the extremes of an inflexibility which, on grounds of past unhappy experience opposes such measures as consultation or negotiation, and a gullibility which on grounds of seeming concessions ignores the reality of critical issues. The defence of religious freedom must be approached with an open but a cautious mind.

Evidence of Discrimination

The evidence which has been submitted in the course of this investigation supports the contention that discrimination and repression are exercised as a result of religious dominance. (Evidences of discrimination are summarized in PART II of this Report, entitled *Supplementary Data*. More detailed information will be found in PART III, *Religious Domination*.) Such violations of human rights occur in various ways. Sometimes the dominant religious group or the group seeking dominance is the direct instrumentality. In other instances, it utilizes governmental or public instrumentalities to accomplish

its ends. Again, governmental agencies, committed to discrimination by law or prodded by zealous religious leadership, initiate restrictive measures and are supported in their actions by the dominant religious groups. At every point where dominance results from the existence of a majority, the minority inevitably, and in certain respects naturally, suffers some curtailment of opportunity by virtue of community impact. At all events, religious freedom is curbed. Frequently there are attending civil, economic, and social disabilities.

Distinguishing Marks

Since the violations of religious freedom at the hands of a dominant religious group are viewed in the context of the total problem of religious freedom, it is important to point out two broad aspects wherein these differ from violations in Soviet-controlled countries. In the first place, Soviet totalitarian practices are animated by atheistic materialism and use mainly governmental machinery of constitution, law, and arbitrary administration. Under these circumstances, the majority suffers at the hands of a dominant minority. In countries of religious dominance, discriminations root essentially in religious conviction and, while at times operating through governmental machinery, have the support or may even be initiated by the civilian population. Usually, the minority suffers at the hands of a dominant majority. In the second place, the present world climate introduces into the element of religious persecution the complicating factor of power alignment. Consequently, the tensions between Soviet countries and the traditionally free peoples constitute the greatest threat to peace. There is relatively little prospect of war with countries in which there exist dominant religious majorities. While the part which Roman Catholicism is playing in opposition to Communism must be recognized, it is equally important to note that its political rather than its merely spiritual opposition constitutes a force which may aggravate existing political tensions.

The situation of repression which is known to exist calls for action by the Churches even though that situation is complicated by differing motives and characterized by varying manifestations. However, before attempting to determine what forms such action may take, reference must be made to a promising trend within the constituencies of the religious faiths which are dominant in the countries under immediate consideration.

Internal Differences

There is substantial evidence to indicate that within Roman Catholicism and Islam there is developing a restlessness about and perhaps opposition to discriminatory practices. *Information Service* has selected pertinent statements from an article in *Theological Studies* for September, 1949, wherein Rev. John Courtney Murray, S.J., sets forth his own convictions and those of some European Catholic scholars on the Spanish regime.

He quotes Fr. Jacques Leclercq of the University of Louvain as saying that there is "a certain alteration in the perspectives in which the problem is viewed." Fr. Murray comments that "Nazism and Communism have proclaimed a doctrine of intolerance based on a dogmatic concept of the common good that allows no contradiction. At the same time the Franco victory in Spain has resulted in the reaffirmation by Spanish Catholics of

the old thesis, 'thus formulating (according to Father Leclercq) a sort of agreement in principle with the Communists.'" And Fr. Leclercq "has the impression" that "the Church will never bless a Catholic country which would apply in the service of the faith a policy parallel to that which the Soviets practice in favor of their conceptions."¹

Another scholar quoted by Fr. Murray is Rev. Max Pribilla, S. J., who wrote in *Stimmen der Zeit* that

"It is true that in certain countries and regions the Catholic religion was preserved or restored by the methods of the Inquisition; but in the course of doing this there was exerted a coercion on conscience whose injurious consequences are discernible to the present day." Fr. Pribilla adds: "What happens in one country finds echo in all the countries of the earth. Consequently, the Church cannot demand freedom for herself in one state, as a human right, and deny it in another state, according as Catholics are in a minority or a majority ... The man in error has undoubtedly the right to be persuaded of his error by objective arguments, instead of being hampered in his personal freedom... The Christian Churches and communities should renounce the use of force and of external pressure (in whatever form) in their mutual rivalries; they should decide spiritual matters with spiritual weapons. This means that freedom in the practice of religion is not to be demanded for oneself alone; it is also to be guaranteed to others."²

Similarly, a dissenting voice against the traditional opposition of Islam to freedom to change one's religion was raised by the Foreign Minister of Pakistan in the debate on the Universal Declaration of Human Rights at Paris in 1948.

Islam is a missionary religion. It claims the right and the freedom to persuade any man to change his faith and accept Islam. Surely and obviously, it must equally yield to other faiths the free right of conversion. There cannot be any doubt on that point... We therefore have the greatest pleasure in declaring from the rostrum that we shall support this article as it stands, without any kind of limitation upon its operation whatsoever.³

Possible Action by Central Committee

While such signs of discontent with discriminatory practices are grounds for encouragement, they dare not lull us into complacency nor deter us from continuing forthright action. Confronted by evidence of an unsatisfactory situation, the Churches have in the past rather generally pronounced their condemnation of evil practices and have invited their members to carry forward such remedial procedures as seem feasible. This represents a sound point of departure. The Central Committee may see fit to consider a resolution somewhat along the following general lines or it may prefer a resolution which delineates specific violations:

¹ *Information Service*, Volume XXVIII, No. 35, Saturday, October 29, 1949.

² *Ibid.*

³ Verbatim Record, United Nations General Assembly document A/PV 182, 10 December 1948.

WHEREAS, the World Council of Churches and the International Missionary Council have formally adopted a Declaration on Religious Liberty wherein they set forth the conditions which are essential to the full exercise of religious freedom ;

WHEREAS, in many countries restrictions upon the exercise of religious freedom are variously imposed by totalitarian governments, by dominant religious majorities, or by religious groups seeking dominance ;

WHEREAS, the Central Committee of the World Council of Churches in July 1949 adopted a statement condemning restrictions upon religious freedom particularly in countries where the state is antagonistic to religion and its manifestations ; and

WHEREAS, the attention of the Central Committee has now been called to serious infringements of religious freedom in Spain and certain other countries in which the Roman Catholic faith is the dominant religion, and in regions in which the Moslem faith is the dominant religion ;

The Central Committee of the World Council of Churches

RESOLVES :

(1) To declare its opposition to all practices by which governments, Churches, or other agencies curb the exercise of religious freedom ; to call upon the Churches to disseminate information and to take individual and collective action for promoting in their own countries conditions under which religious freedom may be fully practiced ; and, further, to make representation regarding infringements to the religious authorities which have jurisdiction in the countries concerned.

Resolutions of this kind have value in calling public attention to violations of religious freedom in stimulating a measure of action on the part of those who consider the situation sufficiently serious. However, the procedures which are thus inaugurated are in most cases scattered and uncoordinated, and as a result, lack the effectiveness which would attend the operation of a cohesive programme. The seriousness of known violations and the existence of a more closely knit Christian world fellowship in the World Council of Churches and the International Missionary Council combine to argue for the preparation of a comprehensive plan to promote the observance of religious freedom everywhere.

A COMPREHENSIVE PROGRAMME OF ACTION

The most powerful defense of religious freedom is erected when the Churches are faithful to their mission in proclaiming the Gospel and are vigorous in their life as a community of believers. Stress is laid upon this reality in most of the suggestions which correspondents submitted for domestic strategy to oppose discrimination. Any programme specifically designed to promote religious freedom must move from the base of virile Christian faith and life.

There are obviously different ways in which a plan of action may be marked out. The procedure here followed is to identify functions in terms of needs. Three lines of attack are suggested — affirmative, preventive, and

remedial. These are not mutually exclusive, but each derives from certain existing forces in the world and gives clue to a distinctive approach. The analysis is by way of illustration and is in no sense intended to be complete.

Affirmative Measures

By affirmative action is meant the planned procedure for promoting the full practice of religious freedom. To be sure, the knowledge that violations have occurred gives point and incentive to the preparation of an affirmative programme. Such a programme must include provision for action by the Churches and for inter-governmental action.

A. *Action by the Churches.* The World Council of Churches and the International Missionary Council have formally adopted a Declaration on Religious Liberty. In a sense, this represents a standard of practice and every effort should be made for its realization. Not by way of limitation but by way of focus, the Declaration could be used as a basic instrument in the affirmative action of the Churches.

(1) *Make the standard of religious freedom known to governments.* To a large extent, governments are the immediate instrumentality in determining the conditions which will affect the exercise of religious freedom. The significance of constitutional and legal provisions as well as of administrative acts does not need to be stressed. It would be helpful to bring the Declaration on Religious Liberty to the direct attention of governmental officials all over the world. This should be done in such a way as to command interest and understanding. While the effective agent for communication may well be a domestic church group, an international coordination of the procedure would seem advisable.

(2) *Promote consideration and use of the Declaration by church officials in the W.C.C.-I.M.C. constituency.* An understanding of the requirements of religious freedom on the part of church leaders is imperative both as a means to keep one's house in order and to assert claims when discrimination threatens.

(3) *Encourage a continuing programme of education on religious liberty throughout the world-wide constituency, with particular emphasis upon study at the local or parish level.* Religious freedom will never be achieved solely by official decree or action. Laws must be made to reflect the sentiments and desires of a substantial majority. Sure foundations for the exercise of religious liberty must therefore be built in the hearts and minds of people. This cannot be accomplished by a hit-or-miss procedure. Educational programmes for church schools and for various parish organizations should incorporate periodic material on the meaning and issues of religious freedom.

(4) *Encourage consultation with leaders in other religious communities.* Without compromising the principles of religious freedom, every effort should be made to confer both informally and formally with Roman Catholic leaders and leaders in non-Christian communities. Theological as well as juridical and social considerations may profitably be explored. To every possible extent, these should move at or be endorsed by the highest ecclesiastical authorities of the parties concerned. Continuing consultations approached with frankness and goodwill can as a minimum serve to clarify issues. They may also help to decrease the area of difference and provide a point of contact when

known violations call for remedial measures. In order that the procedure of conference may ultimately prove effective, care must be exercised to provide adequate safeguards against abuse.

B. *Inter-Governmental Action*. In almost all situations where religious freedom is violated, delicate problems arise in the relations between the government or majority and the minority against which the discriminations are practiced. The problem is essentially a domestic one and direct interference by an outside interested party is often resented and may be harmful. At the same time, national communities have shown themselves increasingly reluctant to ignore relatively impartial international standards or to risk the adverse world public opinion which results from non-compliance with such standards. The mere international acceptance of a concept of religious freedom or even the establishment of measures for enforcement will not prove adequate to change a domestic situation. However, the international standard can have domestic effect when enough people within a given community endorse the standard or desire to avoid the international embarrassment which is experienced when domestic practice is out of line. The Churches will therefore find both long-range and immediate value in encouraging inter-governmental action to promote the observance of religious freedom together with other human rights, and to give such direction to this action as lies within their competence.

(1) *The Universal Declaration of Human Rights*. The United Nations General Assembly in 1948 proclaimed the *Universal Declaration of Human Rights* as a common standard of achievement for all peoples and all nations. Article 18 deals specifically with religious freedom :

Everyone has the right to freedom of thought, conscience and religion ; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Various other articles such as those dealing with the family, freedom of information and expression, of assembly and association, of education, and freedom from the retroactive operation of penal law have direct bearing upon the exercise of religious freedom.

While the provisions of the Declaration are not legally enforceable and must rely primarily upon moral compulsion for their application, their significance has already been far-reaching. Several national constitutions have incorporated large parts of the Declaration, laws have been influenced by its standards, court decisions have reckoned with its provisions, and numerous references there to have been made in international debate and action. The Churches played an important part in the preparation of this instrument and will find considerable profit in its further promotion through education and popular appeal.

(2) *Covenant on Human Rights*. The United Nations Commission on Human Rights at its Sixth Session, March-May 1950, completed a draft Covenant on Human Rights. This draft has been transmitted to the Economic and Social Council for consideration at its session in July and will in all probability come before the General Assembly for adoption next autumn. It will thereafter have to be ratified by Member States and will be binding only upon those States which have thus ratified it. The Covenant contains

provisions for religious freedom similar to Article 18 of the Declaration. Related articles are equally pertinent.

After adoption of the Covenant, its effective application will require continuing attention. In this connection, the Churches will have a part to play. As now drafted, the Covenant gives only to the ratifying states the right to submit protests against violations. Considerable interest has been expressed in extending this right to non-governmental organizations. If amendments to this affect should be adopted, agencies such as the C.C.I.A. would have a direct responsibility in the transmission of petitions.

(3) *Prevention of Discrimination.* The United Nations has set up a sub-commission on the Prevention of Discrimination and Protection of Minorities. This sub-commission is seeking to define minorities, to assemble information about ways in which discrimination may be successfully eliminated, and to provide a system whereby minorities may submit complaints for international action. While this work is still in its early stages, it has direct bearing on the issues posed by religious dominance and should command the close attention of the Churches.

(4) *Convention on Genocide.* The United Nations has also adopted a Convention to prevent and punish the crime of Genocide. Ratification by 20 nations is required before the Convention comes into effect. Thus far, 10 countries have deposited their instruments of ratification. The Convention seeks to outlaw specified acts committed with intent to destroy, in whole or in part, a national, ethnical, racial, or religious group as such. Under extreme circumstances, the application of these provisions may be sought within ratifying countries. The Convention may also have more general value as a deterrent.

Preventive Measures

Preventive action, as here understood, involves the identification of circumstances which, if no measures are taken, will in all likelihood result in the violation of religious freedom. Concrete illustrations may be found in the case of countries where new constitutions are about to be drafted or where revisions are under consideration. Furthermore, national legislatures may be considering draft laws which, if adopted, would result in discrimination. More generally, there are circumstances under which tensions arise and, if unchecked, will result in the imposition of restrictions upon a minority group. The unpredictable character of conditions throughout the world and the inevitability of continuous change make impossible the description of a detailed plan for preventive action. However, no plan will be comprehensive unless it makes provision for a preventive approach. Alertness to impending danger will frequently lead to the kind of preventive action in the absence of which a serious situation will normally develop.

Remedial Measures

Remedial action is called for when a situation has reached the point where discriminations actually occur. The widespread violations by which we are today confronted are at least in part owing to the failure to take adequate affirmative and preventive steps. To be sure, no matter what foresight may be exercised, violations will doubtless continue to occur and remedial measures will be required.

(1) *Self-scrutiny and Self-improvement.* It is axiomatic that the freedom which we claim for ourselves must be equally granted to others. We are therefore called upon periodically to appraise our own procedures in the light of the standard we have accepted in the Declaration on Religious Liberty. When any practice does in fact violate that standard or gives the appearance of violation, we should promptly initiate measures for self-improvement.

(2) *Research.* Scientific study of the causes and manifestations of discrimination should be continuously pursued. Too frequently the Churches have sought to combat restrictions upon religious freedom by superficial and unadjusted measures.

(3) *Continuing Information.* There is need for a central office to which information about religious liberty problems will be sent, even though a problem may not have reached the point of acuteness where direct action is called for. The procedure for combating discrimination when it begins to occur can be much more expeditious and effective if background data have previously been compiled and studied.

(4) *Appeal to Religious Leaders.* It is frequently possible to make violations in any country informally known to religious leaders who are members of the dominant majority group, whether in that country or in another. If relations of mutual confidence have previously been established, such informal consultation could be productive of sound results.

(5) *Direct Appeal to Government.* There are instances where the World Council of Churches or the International Missionary Council can, independently or through the C.C.I.A., make direct approach to a government within whose jurisdiction discriminations are being practiced. Wherever possible, the first attempts to secure remedy should be made without undue publicity. This type of procedure will tend to become more effective as a central body representing the Churches establishes for itself a sound reputation with governments throughout the world.

(6) *Friendly Intervention by Government.* Governments have normally intervened with other governments only in the event that their own nationals are involved, or that violations have reached such proportions as to offend the world conscience. In recent times, however, the offices of ambassadors and consuls have been employed to make known the concern which a government feels about conditions in another country.

(7) *Inter-Governmental Action.* International machinery to deal with the violations of human rights is only in process of formation. According to present indications, every effort will be made to set up agencies to receive petitions or protests and, if verified, to act upon them. Even at the present time, petitions submitted from non-self-governing territories under the Trusteeship System receive careful consideration.

(8) *Publicity.* It is normally preferable first of all to seek redress through direct and quiet consultation. If remedial measures are not forthcoming and other channels fail, publicity or the threat of publicity can be effective. This medium has been employed at various times. Under certain conditions, it could be considerably strengthened by a coordination of effort.

Possible Action by the Central Committee

There seems to be little question about the need for developing a comprehensive plan to promote the observance of religious freedom. The Central Committee of the World Council of Churches may rest content with a resolution opposing discriminatory practices and calling upon its constituent members to proceed with such steps as they see fit. On the other hand, the Central Committee may deem it wise formally to authorize further work on the construction of a coordinated programme for ongoing action. If it so desires, it may authorize various specific actions suggested in the comprehensive plan or it may give consideration to a second paragraph following the resolution previously proposed.

WHEREAS, the World Council of Churches and the International Missionary Council have formally adopted a Declaration on Religious Liberty wherein they set forth the conditions which are essential to the full exercise of religious freedom ;

WHEREAS, in many countries restrictions upon the exercise of religious freedom are variously imposed by totalitarian governments, by dominant religious majorities, or by religious groups seeking dominance ;

WHEREAS, the Central Committee of the World Council of Churches in July 1949 adopted a statement condemning restrictions upon religious freedom particularly in countries where the state is antagonistic to religion and its manifestations ; and

WHEREAS, the attention of the Central Committee has now been called to serious infringements of religious freedom in Spain and certain other countries in which the Roman Catholic faith is the dominant religion and in regions in which the Moslem faith is the dominant religion ;

The Central Committee of the World Council of Churches

RESOLVES :

(1) To declare its opposition to all practices by which governments, Churches, or other agencies curb the exercise of religious freedom ; to call upon the Churches to disseminate information and to take individual and collective action for promoting in their own countries conditions under which religious freedom may be fully practiced ; and, further, to make representation regarding infringements to the religious authorities which have jurisdiction in the countries concerned ;

(2) To encourage the development of a comprehensive and coordinated programme of action, national and international, and thereby to pursue affirmative, preventive, and remedial measures for promoting the observance of religious freedom for all men.

ADMINISTRATION OF A COMPREHENSIVE PROGRAMME

The development and administration of a comprehensive programme will be possible only through the medium of a permanent organization. The C.C.I.A. has already concerned itself with many of the procedures which have been mentioned in the foregoing analysis. By virtue of its contacts with governments and its representation of Church and missionary interests, the

Commission is in a strategic position to do this kind of work. However, the resources of the Commission are too limited to permit the extensive activities which such a programme would entail. If the World Council of Churches and the International Missionary Council see fit to encourage the development of a comprehensive plan of action, they should accept responsibility for providing the necessary resources.

APPENDIX 7

The Church, the Churches and the World Council of Churches

The Ecclesiological Significance of the World Council of Churches

I. Introduction

The first Assembly at Amsterdam adopted a resolution on "the authority of the Council" which read :

"The World Council of Churches is composed of Churches which acknowledge Jesus Christ as God and Saviour. They find their unity in Him. They do not have to create their unity ; it is the gift of God. But they know that it is their duty to make common cause in the search for the expression of that unity in work and in life. The Council desires to serve the Churches, which are its constituent members, as an instrument whereby they may bear witness together to their common allegiance to Jesus Christ, and cooperate in matters requiring united action. But the Council is far from desiring to usurp any of the functions which already belong to its constituent Churches, or to control them, or to legislate for them, and indeed is prevented by its constitution from doing so. Moreover, while earnestly seeking fellowship in thought and action for all its members, the Council disavows any thought of becoming a single unified church structure independent of the Churches which have joined in constituting the Council, or a structure dominated by a centralised administrative authority.

"The purpose of the Council is to express its unity in another way. Unity arises out of the love of God in Jesus Christ, which, binding the constituent Churches to Him, binds them to one another. It is the earnest desire of the Council that the Churches may be bound closer to Christ and therefore closer to one another. In the bond of His love, they will desire continually to pray for one another and to strengthen one another, in worship and in witness, bearing one another's burdens and so fulfilling the law of Christ."

This statement authoritatively answered some of the questions which had arisen about the nature of the Council. But it is clear that other questions are now arising and some attempt to answer them must be made, especially in the face of a number of false or inadequate conceptions of the Council which are being presented.

II. The Need for Further Statement

The World Council of Churches represents a new and unprecedented approach to the problem of inter-Church relationships. Its purpose and nature can be easily misunderstood. So it is salutary that we should state more clearly and definitely what the World Council is and what it is not.

This more precise definition involves certain difficulties. It is not for nothing that the Churches themselves have refrained from giving detailed and precise definitions of the nature of the Church. If this is true of them, it is not to be expected that the World Council can easily achieve a definition which has to take account of all the various ecclesiologies of its member Churches. The World Council deals in a provisional way with divisions between existing Churches, which ought not to be, because they contradict the very nature of the Church. A situation such as this cannot be met in terms of well-established precedents. The main problem is how one can formulate the ecclesiological implications of a body in which so many different conceptions of the Church are represented, without using the categories or language of one particular conception of the Church.

In order to clarify the notion of the World Council of Churches it will be best to begin by a series of negations so as to do away at the outset with certain misunderstandings which may easily arise or have already arisen, because of the newness and unprecedented character of the underlying conception.

III. What the World Council of Churches is not

1) *The World Council of Churches is not and must never become a Super-Church.*

It is not a Super-Church. It is not the World Church. It is not the *Una Sancta* of which the Creeds speak. This misunderstanding arises again and again although it has been denied as clearly as possible in official pronouncements of the Council. It is based on complete ignorance of the real situation within the Council. For if the Council should in any way violate its own constitutional principle, that it cannot legislate or act for its member Churches, it would cease to maintain the support of its membership.

In speaking of "member Churches," we repeat a phrase from the Constitution of the World Council of Churches; but membership in the Council does not in any sense mean that the Churches belong to a body which can take decisions for them. Each Church retains the constitutional right to ratify or to reject utterances or actions of the Council. The "authority" of the Council consists only "in the weight which it carries with the Churches by its own wisdom" (William Temple).

2) *The purpose of the World Council of Churches is not to negotiate unions between Churches, which can only be done by the Churches themselves acting on their own initiative, but to bring the Churches into living contact with each other and to promote the study and discussion of the issues of Church unity.*

By its very existence and its activities the Council bears witness to the necessity of a clear manifestation of the oneness of the Church of Christ. But it remains the right and duty of each Church to draw from its ecumenical experience such consequences as it feels bound to do on the basis of its own convictions. No Church, therefore, need fear that the Council will press it into decisions concerning union with other Churches.

3) *The World Council cannot and should not be based on any one particular conception of the Church. It does not prejudge the ecclesiological problem.*

It is often suggested that the dominating or underlying conception of the Council is that of such and such a Church or such and such a school of theology.

It may well be that at a certain particular conference or in a particular utterance one can find traces of the strong influence of a certain tradition or theology.

The Council as such cannot possibly become the instrument of one confession or school without losing its very *raison d'être*. There is room and space in the World Council for the ecclesiology of every Church which is ready to participate in the ecumenical conversation and which takes its stand on the Basis of the Council, which is "a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour."

The World Council exists in order that different Churches may face their differences, and therefore no Church is obliged to change its ecclesiology as a consequence of membership in the World Council.

- 4) *Membership in the World Council of Churches does not imply that a Church treats its own conception of the Church as merely relative.*

There are critics, and not infrequently friends, of the ecumenical movement who criticize or praise it for its alleged inherent latitudinarianism. According to them the ecumenical movement stands for the fundamental equality of all Christian doctrines and conceptions of the Church and is, therefore, not concerned with the question of truth. This misunderstanding is due to the fact that ecumenism has in the minds of these persons become identified with certain particular theories about unity which have indeed played a role in ecumenical history but which do not represent the common view of the movement as a whole, and have never been officially endorsed by the World Council.

- 5) *Membership in the World Council does not imply the acceptance of a specific doctrine concerning the nature of Church unity.*

The Council stands for Church unity. But in its midst there are those who conceive unity wholly or largely as a full consensus in the realm of doctrine, others who conceive of it primarily as sacramental communion based on common church order, others who consider both indispensable, others who would only require unity in certain fundamentals of faith and order, again others who conceive the one Church exclusively as a universal spiritual fellowship, or hold that visible unity is inessential or even undesirable. But none of these conceptions can be called the ecumenical theory. The whole point of the ecumenical conversation is precisely that all these conceptions enter into dynamic relations with each other.

In particular, membership in the World Council does not imply acceptance or rejection of the doctrine that the unity of the Church consists in the unity of the invisible Church. Thus the statement in the Encyclical "Mystici Corporis" concerning what it considers the error of a spiritualized conception of unity does not apply to the World Council. The World Council does not "imagine a Church which one cannot see or touch, which would be only spiritual, in which numerous Christian bodies though divided in matters of faith, would nevertheless be united through an invisible link." It does, however, include Churches which believe that the Church is essentially invisible as well as those which hold that visible unity is essential.

IV. The Assumptions Underlying the World Council of Churches

We must now try to define the positive assumptions which underlie the World Council of Churches and the ecclesiological implications of membership in it.

- 1) *The member Churches of the Council believe that conversation, cooperation and common witness of the Churches must be based on the common recognition that Christ is the Divine Head of the Body.*

The Basis of the World Council is the acknowledgment of the central fact that "other foundation can no man lay than that is laid even Jesus Christ." It is the expression of the conviction that the Lord of the Church is God-among-us Who continues to gather His children and to build His Church Himself.

Therefore, no relationship between the Churches can have any substance or promise unless it starts with the common submission of the Churches to the Headship of Jesus Christ in His Church. From different points of view Churches ask "How can men with opposite convictions belong to one and the same federation of the faithful?" A clear answer to that question was given by the Orthodox delegates in Edinburgh 1937 when they said: "In spite of all our differences, our common Master and Lord is *one* — Jesus Christ who will lead us to a more and more close collaboration for the edifying of the Body of Christ." The fact of Christ's Headship over His people compels all those who acknowledge Him to enter into real and close relationships with each other — even though they differ in many important points.

- 2) *The member Churches of the World Council believe on the basis of the New Testament that the Church of Christ is one.*

The ecumenical movement owes its existence to the fact that this article of the faith has again come home to men and women in many Churches with an inescapable force. As they face the discrepancy between the truth that there is and can only be one Church of Christ and the fact that there exist so many Churches which claim to be Churches of Christ but are not in living unity with each other, they feel a holy dissatisfaction with the present situation. The Churches realize that it is a matter of simple Christian duty for each Church to do its utmost for the manifestation of the Church in its oneness, and to work and pray that Christ's purpose for His Church should be fulfilled.

- 3) *The member Churches recognize that the membership of the Church of Christ is more inclusive than the membership of their own Church-body. They seek, therefore, to enter into living contact with those outside their own ranks who confess the Lordship of Christ.*

All the Christian Churches, including the Church of Rome, hold that there is no complete identity between the membership of the Church Universal and the membership of their own Church. They recognize that there are Church members "extra muros," that these belong "aliquo modo" to the Church, or even that there is an "ecclesia extra ecclesiam." This recognition finds expression in the fact that with very few exceptions the Christian Churches accept the baptism administered by other Churches as valid.

But the question arises what consequences are to be drawn from this teaching. Most often in Church history the Churches have only drawn the negative consequence that they should have no dealings with those outside their membership. The underlying assumption of the ecumenical movement is that each Church has a positive task to fulfil in this realm. That task is to seek fellowship with all those who, while not members of the same visible body, belong together as members of the mystical body. And the ecumenical movement is the place where this search and discovery take place.

- 4) *The member Churches of the World Council consider the relationship of other Churches to the Holy Catholic Church which the Creeds profess as a subject for mutual consideration. Nevertheless, membership does not imply that each Church must regard the other member Churches as Churches in the true and full sense of the word.*

There is a place in the World Council both for those Churches which recognize other Churches as Churches in the full and true sense, and for those which do not. But these divided Churches, even if they cannot yet accept each other as true and pure Churches, believe that they should not remain in isolation from each other and consequently they have associated themselves in the World Council of Churches.

They know that differences of faith and order exist, but they recognize one another as serving the One Lord, and they wish to explore their differences in mutual respect, trusting that they may thus be led by the Holy Spirit to manifest their unity in Christ.

- 5) *The member Churches of the World Council recognize in other Churches elements of the true Church. They consider that this mutual recognition obliges them to enter into a serious conversation with each other in the hope that these elements of truth will lead to the recognition of the full truth and to unity based on the full truth.*

It is generally taught in the different Churches that other Churches have certain elements of the true Church, in some traditions called "vestigia ecclesiae." Such elements are the preaching of the Word, the teaching of the Holy Scriptures and the administration of the sacraments. These elements are more than pale shadows of the life of the true Church. They are a fact of real promise and provide an opportunity to strive by frank and brotherly intercourse for the realization of a fuller unity. Moreover, Christians of all ecclesiological views throughout the world, by the preaching of the Gospel, brought men and women to salvation by Christ, to newness of life in Him, and into Christian fellowship with one another.

The ecumenical movement is based upon the conviction that these "traces" are to be followed. The Churches should not despise them as mere elements of truth but rejoice in them as hopeful signs pointing toward real unity. For what are these elements? Not dead remnants of the past but powerful means by which God works. Questions may and must be raised about the validity and purity of teaching and sacramental life, but there can be no question that such dynamic elements of Church-life justify the hope that the Churches which maintain them will be led into fuller truth. It is through the ecumenical conversation that this recognition of truth is facilitated.

- 6) *The member Churches of the Council are willing to consult together in seeking to learn of the Lord Jesus Christ what witness He would have them to bear to the world in His Name.*

Since the very *raison d'être* of the Church is to witness to Christ, Churches cannot meet together without seeking from their common Lord a common witness before the world. This will not always be possible. But when it proves possible thus to speak or act together, the Churches can gratefully accept it as God's gracious gift that in spite of their disunity He has enabled them to render one and the same witness and that they may thus manifest

something of the unity, the purpose of which is precisely "that the world may believe" and that they may "testify that the Father has sent the Son to be the Saviour of the world."

- 7) *A further practical implication of common membership in the World Council is that the member Churches should recognize their solidarity with each other, render assistance to each other in case of need, and refrain from such actions as are incompatible with brotherly relationships.*

Within the Council the Churches seek to deal with each other with a brotherly concern. This does not exclude extremely frank speaking to each other, in which within the Council the Churches ask each other searching questions and face their differences. But this is to be done for the building up the Body of Christ. This excludes a purely negative attitude of one Church to another. The positive affirmation of each Church's faith is to be welcomed, but actions incompatible with brotherly relationships towards other member Churches defeat the very purpose for which the Council has been created. On the contrary, these Churches should help each other in removing all obstacles to the free exercise of the Church's normal functions. And whenever a Church is in need or under persecution, it should be able to count on the help of the other Churches through the Council.

- 8) *The member Churches enter into spiritual relationships through which they seek to learn from each other and to give help to each other in order that the Body of Christ may be built up and that the life of the Churches may be renewed.*

It is the common teaching of the Churches that the Church as the temple of God is at the same time a building which has been built and a building which is being built. The Church has, therefore, aspects which belong to its very structure and essence and cannot be changed. But it has other aspects, which are subject to change. Thus the life of the Church, as it expresses itself in its witness to its own members and to the world, needs constant renewal. The Churches can and should help each other in this realm by a mutual exchange of thought and of experience. This is the significance of the study-work of the World Council and of many other of its activities. There is no intention to impose any particular pattern of thought or life upon the Churches. But whatever insight has been received by one or more Churches is to be made available to all the Churches for the sake of the "building up of the Body of Christ."

None of these positive assumptions, implied in the existence of the World Council, is in conflict with the teachings of the member Churches. We believe therefore that no Church need fear that by entering into the World Council it is in danger of denying its heritage.

As the conversation between the Churches develops and as the Churches enter into closer contact with each other, they will no doubt have to face new decisions and problems. For the Council exists to break the deadlock between the Churches. But in no case can or will any Church be pressed to take a decision against its own conviction or desire. The Churches remain wholly free in the action which, on the basis of their convictions and in the light of their ecumenical contacts, they will or will not take.

A very real unity has been discovered in ecumenical meetings which is, to all who collaborate in the World Council, the most precious element of its life. It exists and we receive it again and again as an unmerited gift from the Lord. We praise God for this foretaste of the unity of His People and continue hopefully with the work to which He has called us together. For the Council exists to serve the Churches as they prepare to meet their Lord Who knows only one flock.

Draft Letter to Christians in Korea !

APPENDIX 8

Dear Brethren in Christ,

The Central Committee of the World Council of Churches, assembled at Toronto, Canada, desires to express its profound sympathy with the people of Korea in their present ordeal. We wish, in particular, to convey to our Christian brethren, in all parts of Korea, our sense of unbroken fellowship with them in Jesus Christ, and to assure them of our acute concern and our prayers as they face the perils and sufferings of war.

In a world deeply divided, Christians everywhere are called to witness to the transcendent unity which is given by Christ to His Church. We reaffirm our faith in the liberty wherewith Christ sets men free. No violence or threat by any worldly power can rob us of *that* freedom.

“Neither principalities nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.”

We pray that in your bitter trial God may guide you to do His will and give you strength to endure ; that in the fires of your suffering your faith may not falter ; that in the midst of tumult and destruction you may be sustained by the sure knowledge that Christ has overcome the world.

And “the God of all grace who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

To Him be glory and dominion for ever and ever.”

APPENDIX 9

A Prayer for Use by Churches in the World Council at this Time of Conflict in Korea

O God, Ever-Blessed, whose will it is that all Thy children should live together in peace and amity, look down in mercy, we entreat Thee, upon those (of our brethren) in the far East on whom have now fallen the miseries and distresses of war. Fortify those who are in danger, comfort the anxious, watch over all broken and divided homes, and minister to the wounded and the dying. Save us all, O God, from those national sins which most justly expose us to Thy heavy judgments.

So curb the unruly passions now disturbing us that all strife shall quickly cease and out of these conflicts may come a new unity, and out of these sufferings a new spirit of goodwill, until all peoples are gathered together under the banner of the Prince of Peace, to whom, with Thee and with the Holy Ghost, one God, be everlasting glory and dominion, world without end.

Amen.

Statement on the Korean Situation and World Order

The conflict in Korea reveals the precarious nature of peace and security in the world today. The World Council of Churches expresses its deep concern and calls upon its members as a world-wide Christian fellowship to pray for Korea, where guilty and innocent suffer or perish together, and to bear witness to Christ as Lord of all Life and as Prince of Peace.

An act of aggression has been committed. The United Nations Commission in Korea, the most objective witness available, asserts that "all evidence points to a calculated, coordinated attack prepared and launched with secrecy" by the North Korean troops.

Armed attack as an instrument of national policy is wrong. We therefore commend the United Nations, an instrument of world order, for its prompt decision to meet this aggression and for authorizing a police measure which every member nation should support. At the same time, governments must press individually and through the United Nations for a just settlement by negotiation and conciliation.

The enforced division of a people in Korea or elsewhere is a bitter result of the divided world. It violates fundamental rights and increases the threat to peace. The United Nations has attempted to establish a free, united and independent Korea within the community of nations. Every opportunity which may arise from the present tragic situation must be used to gain this end.

The Korean situation need not be the beginning of a general war. We must not regard world-wide conflict as inevitable. Any tendency to irresponsible fatalism should be resisted. We stand for a just peace under the rule of law and must seek peace by expanding justice and by attempting to reconcile contending world powers.

Post-war totalitarianism relies not only on military pressures but also upon a policy of exploiting the distress of the poor, the resentments of subject peoples, discriminations on grounds of race, religion or national origin, the chaos of badly governed nations, and the general disunity between nations. The Korean attack may well be one of a possible series of thrusts at such weak points in world society. Since the world is still filled with these injustices and disorders, a mood of complacency is both wrong and politically dangerous. Overcoming these evils is therefore the most important means for rendering the world morally impregnable to totalitarian infiltration.

Such methods of modern warfare as the use of atomic and bacteriological weapons and obliteration bombing involve force and destruction of life on so terrible a scale as to imperil the very basis on which law and civilization can exist. It is therefore imperative that they should be banned by international agreement and we welcome every sincere proposal to this end. However, the "Stockholm Appeal," which demands the outlawing of atomic weapons only, without effective international inspection and control, both immediate and continuous, must be regarded as a strategy of propaganda rather than a genuine peace proposal. We must seek peace by cultivating mutual confidence and work for an increasing devotion to common moral principles.

We see the judgments and warnings of God in the things which are now being wrought. As Christians it must be our purpose to "redeem the time

because the days are evil." Every temptation to ease and social indifference in so tragic an age, and every tendency towards hysteria amidst the perils about us, must be resisted. We must encourage each other to bear the burdens and face the tasks of our age in the faith of Him who abideth faithful, leaving what lies beyond our power to Him Whose power ruleth and overruleth the actions and passions of men and nations.

Note : The Statement on *The Korean Situation and World Order* was adopted unanimously with the exception of the second sentence of the third paragraph which was carried by a vote of 45 to 2. Two members, conscientiously opposed to the use of military force, dissented from this sentence which reads: "We therefore commend the United Nations, an instrument of world order, for its prompt decision to meet this aggression and for authorizing a police measure which every member nation should support."

APPENDIX 11

Statement on Refugees

I

The Central Committee is profoundly moved by the continued suffering of millions of refugees throughout the world. It would remind all Christian people of their inescapable obligation to stand by those who, through no fault of their own, have lost home and country. The Committee cannot refrain from making a vehement protest against those national policies which are steadily increasing the number of these unfortunate men and women. The Christian conscience is revolted by the way in which political changes in our day inevitably produce the uprooting and setting adrift of masses of innocent citizens. The refugee problem is not an isolated misfortune, it is a judgment upon our whole Society.

Displaced Persons have been the concern of the Churches for several years, and much has been accomplished on their behalf, but the Committee would emphasize that the hardest task of resettlement will fall in the coming winter before the end of I.R.O. on March 31, 1951. In particular the member Churches of the World Council have a special responsibility to see that the aged, the handicapped, and the permanently sick amongst the members of the Orthodox and Protestant Churches, are adequately cared for.

In Western Europe there are some nine million other refugees, including new refugees from Eastern Europe, Volksdeutsche communities, and German expellees. This great mass of refugees places an almost intolerable burden upon Germany, Austria and France. The Committee pledges itself to take every action possible in this matter through C.C.I.A. and the Department of Inter-Church Aid and Service to Refugees. In particular it calls for the maximum support of the Churches in these countries in their task of extending Christian fellowship and practical aid to these refugees.

II

The Central Committee remembers with deep sympathy the continued sufferings of the Arab refugees in the Middle East. It calls on the Churches to keep this urgent human need before their members. It asks the Department of Inter-Church Aid and Service to Refugees to explore in what ways the Churches and other voluntary agencies may give more effective help, in cooper-

ation with the United Nations Relief and Works Agency, for the relief of the refugees and their ultimate rehabilitation.

III

The Central Committee sympathetically recognizes the plight of refugees in many other parts of the world, particularly in Greece, China, India, Pakistan, and Korea. It calls upon the Churches, individually and in cooperation with the Department of Inter-Church Aid and Service to Refugees and the International Missionary Council, to extend their help to suffering people wherever they may be located. It stresses the necessity of national and inter-governmental action in order that the problem of refugees may be met in a comprehensive way.

APPENDIX 12

Letter concerning the Stockholm Appeal

Note : The following letter approved by the C.C.I.A. Executive Committee was submitted to the Central Committee for information.

Dear Colleague :

This communication comes to you as a result of careful discussion at the Executive Committee of the Commission in session at Toronto, July 3-5.

In many countries there is a drive by Communist and other groups to summon all men of goodwill to a great effort for peace. This is largely based on the "Stockholm Appeal" of March 1950 issued by the Congress of Partisans of Peace. Its demands, in varying forms, are the following :

... the outlawing of atomic weapons as instruments of aggression and mass murder of peoples.

... strict international control to enforce this measure.

... that any government which first uses atomic weapons against any other country whatsoever will be committing a crime against humanity and should be dealt with as a war criminal.

Christians of all denominations work with all their might for international goodwill and for world peace, with order and justice. Thus the World Council of Churches Executive Committee early in 1950 appealed "for a gigantic new effort for peace." And Amsterdam said :

The Churches must also attack the causes of war by promoting peaceful change and the pursuit of justice. They must stand for the maintenance of good faith and the honouring of the pledged word ; resist the pretensions of imperialist power ; promote the multilateral reduction of armaments ; and combat indifference and despair in the face of the futility of war ; they must point Christians to that spiritual resistance which grows from settled convictions widely held, themselves a powerful deterrent to war.

Between the principles underlying the "Stockholm Appeal" and those held by Christians there are serious differences. Thus the "Stockholm Appeal" fits in closely with the Soviet proposals in the United Nations Atomic Commission. Outlawry and control are stated as separate objectives but are in reality inseparable. The term "strict international control" is the term already

used by Soviet representatives to describe their proposal for *national* ownership and management, *periodic* (as against continuous) inspection of declared facilities, and *special* investigations when suspicions of violations arise. The purposes of the Cominform campaign may be manifold, but there is no indication that a fresh start in the Atomic negotiations is among them.

In view of the above, it seems clear that our Churches should not associate themselves with the "Stockholm Appeal." In speaking on the atomic crisis they should guard against the possibility that their utterances may be used for propagandist purposes quite different from those which they intend.

The outlawing of atomic weapons is not enough. Peace requires a workable means of restraining every aggressor, no matter whether he uses atomic or other instruments of destruction, or measures of coercion or infiltration. Any plan to outlaw atomic weapons must be based upon effective measures of inspection, and any system of inspection must provide for *continuous* international supervision, which the U.S.S.R. has so far resisted.

While precaution should be exercised against raising undue expectations from negotiations on the political level, our Churches need to continue to emphasize these vital requirements. Headway on that level involves a new birth of mutual confidence, which requires a transformation of basic attitudes and the establishment of a common foundation of moral principles. These fundamental issues should receive prominent attention in church statements on the atomic crisis.

Let us continue to work for peace with all our strength, and let us make sure that our Churches do not echo any secular voice but only the voice of our Master.

Sincerely yours,

KENNETH G. GRUBB, Chairman,
O. FREDERICK NOLDE, Director.

APPENDIX 13

Report of the Department of Inter-Church Aid and Service to Refugees

At Chichester in 1949 the Central Committee decided to change the name of the Department. This was not a formal change. It was a symbol of a change of emphasis which had taken place in the work of the Department. It was seen at that time that Inter-Church Aid "is a permanent obligation of a World Council of Churches which seeks to be true to its name." It cannot be over-emphasised that if the support of the Churches in need was of vital importance in the days of post-war reconstruction, it is of even greater importance in days when the witness and the very existence of the Church is being challenged. Basic church reconstruction is still called for in Greece and Eastern Germany, but increasingly the projects for which help is asked are those concerned with the advance of the Church's work: experiments in evangelism, training of laymen, theological education; and the exceptional problems created by the presence of millions of refugees in Europe.

The year under review has produced many fine examples of Inter-Church Aid action, and of willingness to cooperate in an ecumenical strategy for

Inter-Church Aid. Further, it can be noted with satisfaction that a number of Churches have removed Inter-Church Aid from the sphere of occasional collections of emergency funds to the sphere of basic giving for the work of the Kingdom, in some cases through mission boards¹. But our cooperation is not yet complete. It is of the utmost importance that all the member Churches should face the implications of the existence of a Department of Inter-Church Aid and Service to Refugees. Such a Department only has meaning if all the Churches in a position to do so have an active programme of Inter-Church Aid, and are willing to share in a total strategy through the Department. The Department is not an appendix to the main life of the World Council; it is the expression of its life at the place where its reality is most quickly understood by the ordinary Church member.

Inter-Church Aid

The Department, as its name implies, works at present in two closely related spheres. The first is Inter-Church Aid, where we are concerned with all practical assistance which Churches can give one another, and especially with the coordination of the giving and receiving of funds. The work under Inter-Church Aid falls naturally into two functions — coordination and operation. The first function involves every kind of assistance to the Churches to cooperate with one another in a total programme. For 1950 a programme was prepared on a more flexible basis than in 1949. What is really attempted year by year is the selection of certain projects in different countries, about the merits of which the committees and staff of the Department are wholly convinced, and then the suggestion of different items in this programme to different Churches or national committees. Increasingly, Churches and national committees are able to pay their own visits and carry on their own correspondence, and therefore to select their own projects and make their own decisions. But the Department seeks to bring order into this operation, and to make sure that less-known needs are not neglected. It is only natural that Churches in a position to help should wish to aid sister Churches. In effect, therefore, the Department has to present again and again the claims of Eastern European countries and of Orthodox Churches in Eastern and Western Europe who are less able to look for aid within their own confessional family. By its success or failure at this point the World Council will be judged.

The second function is confined to those operations which it still seems best to carry out on a unified basis. At present this involves the exchange of personnel whereby a small number of carefully chosen workers are brought from one country to work with the Church in another country, with the full consent and cooperation of the Churches concerned. While this activity is small at the present time, it should be carefully watched because of the real possibilities of sharing and stimulus it contains. The Health programme consists in aiding a small number of pastors together with Church workers and their wives, to spend a period of recuperation at Casa Locarno, the rest centre in Switzerland; in bringing a still smaller number of pastors and Church workers, struck down by tuberculosis, to sanatoria in Switzerland,

¹ This raises, in an interesting fashion, the relationship of the Department to the International Missionary Council, which will be discussed at the joint committee of IMC and W.C.C.

and in sending much needed medicines, often unprocurable otherwise, to the Churches in different parts of Europe, especially to Eastern Europe. The Scholarship programme is concerned with the bringing of about one hundred theological students from European countries for a year of study in another country. A twoway traffic is developing at this point since, for example, a Russian student from Paris is studying in Athens and a group of fifteen students from other countries will study next winter in Germany. The purpose of this work is not to help individual students to new scholastic attainments, but, through students chosen by the Churches, to help the Churches themselves in their own inner life.

Service to Refugees

The second division of the Department's work is concerned with its Service to Refugees. It should be clearly understood, however, that this Service to Refugees is also, in reality, a type of Inter-Church Aid. It is only considered separately because of its particular nature at the present time, its magnitude and its extreme urgency.

Here again the first task of the Department is one of coordination. The Standing Conference on Refugees of the World Council of Churches, which has for its Secretary Mr. Elfan Rees, Adviser on Refugee Affairs, coordinates the interests and functions of a variety of Christian bodies in relation to Refugees, including the Lutheran World Federation: the World's Alliance of Y.M.C.A.'s: the World's Y.W.C.A.: the Brethren Service Commission etc. This Conference held a meeting in Salzburg in January, which had a decided effect not only upon the situation of D.P.s and Volksdeutsche in Austria but on relationships between Austria and Germany in relation to Refugee questions, and upon the Refugee situation in Europe as a whole. The executive body of the Standing Conference on Refugees is a Coordinating Committee which meets from time to time as required. A particular interest at this point is the influence which the Churches could bring together upon the future plans for the work of the United Nations High Commissioner for Refugees. It should be noted also that the Standing Committee is not only concerned with Europe, but has turned in the direction of the Middle Eastern refugees. Mr. Rees paid a visit to the Middle East in the latter part of 1949, and the possibility of a Conference on refugee questions in that area, to be sponsored jointly by the International Missionary Council and the World Council of Churches, is at present under discussion.

In addition to this work of coordination, however, the Department has an actual Service to Refugees operation in Europe, which is under the direction of Dr. Edgar Chandler. On July 1st the C.W.S. Displaced Persons Operation in Europe and the Operation of the Service to Refugees of the World Council of Churches, are being integrated in one Operation. The Management Plan has been prepared by the Committees of C.W.S. and of the Department. Great credit is due to the vision and generosity of C.W.S. in assisting in this integration, which will mean an economy of effort and finance, and should work in the interests of the Displaced Persons and Refugees, and of the Churches involved in helping them.

In connection with D.P.s, the main tasks of this Operation at the present time are: assistance in resettlement, particularly to the United States: participation in local establishment, which means the re-settling of D.P.s family

by family, in the German economy : care of the remaining "hard core" and, above all, continued assistance to pastors and priests in the spiritual oversight of their flocks. It should be clearly understood that in all this work there is full cooperation with the Service to Refugees of the Lutheran World Federation. Since 1946 the Department has worked within the terms of a formal operational agreement with the I.R.O. and, in this last year of that Organisation's lifetime, is one of three agencies especially invited to undertake certain vital residual tasks. Naturally the World Council of Churches finds the main emphasis of its work resting upon Orthodox and Reformed D.P.s. In addition to the work for D.P.s, there are the concerns of the expelles, Volksdeutsche and the neo-refugees, to which the Operation hopes to give increasing attention, in full cooperation with the German, Austrian and French Protestant Churches.

The means at the disposal of the Department

The Department has hitherto worked through a Board of Managers, an Administrative Committee and a General Conference. This year the General Conference has been abandoned in favour of small conferences dealing with particular areas or problems, e. g. Orthodox minorities in Germany, and the Protestant Churches in the Latin countries where they are in a minority position. Further, it has been decided by the Board of Managers and the Administrative Committee to present to the Central Committee a plan for certain alterations in the Constitution of the Department, which would lay emphasis upon two instruments of work : a smaller Administrative Committee able to accept full responsibility, and a larger annual Inter-Church Aid Consultation at which all Churches and Committees interested in the work of the Department could be represented.

At Chichester it was pointed out that the staff of the Department had been reduced in numbers. At present it consists of a Director with a Publicity Officer working for the whole Department : on the specifically Inter-Church Aid side, an Assistant Director and two other members of staff : on the side of the Service to Refugees, an Adviser on Refugee Affairs, a Director of Field Operations and an additional member of staff. It has now been decided by the Board of Managers and the Administrative Committee to add a further member of staff to act with the Director in relation to the whole Department, thus aiming at greater efficiency in operation and at relieving the Director of some of his administrative obligations.

As regards finance, there are really three sets of figures to be noted. First of all there is the round figure of \$14,500,000 which, according to the estimates of the Department, the Churches have spent on Inter-Church Aid in Europe both in funds and in contributed goods. This, of course, can only be an approximate figure as all statistics are not supplied to the Department, nor is the giving wholly coordinated, but it goes to show that an operation of considerable magnitude was still carried out in 1949. Then, according to the accounts of the World Council, a sum of approximately \$865,300 was actually received by the Department for transmission to Inter-Church Aid projects in Europe. It should be clearly understood that it is coordination and not transmission which is vitally important for the Department.

Thirdly, there are the funds required for the operation of the services carried out by the Department itself, namely : its own administration, the

Service to Refugees, the Health and Scholarship Programme. The audited figures for these items in 1949 appear in the Financial Report. In 1950, Churches outside the U.S.A. have been asked for \$25,000 towards the administration of the Department, and for contributions in staff, in arrangements for refugees, for health services and for scholarships within their own countries for payments in funds where this is practicable. But the total to which prominence has been given in 1950 is that which is required from the American Churches for these operations, namely \$591,500 consisting of \$381,500 for the Service to Refugees : \$100,000 for Administration : \$60,000 for Health : \$50,000 for Scholarships.

The Department's work in 1951

It will be for the sub-committee of the Central Committee to make recommendations as regards 1951. Clearly the Service to Refugees must be adequately maintained so long as there are great companies of refugees who rely upon their fellow Christians to come to their aid through the World Council of Churches. And Inter-Church Aid, in the true sense of mutual service, has entered upon a period in which every contribution, given and received, can be built into the fabric of the life of a witnessing and evangelising Church.

APPENDIX 14

Alteration of the Constitution of the Department of Inter-Church Aid and Service to Refugees

The present constitution of the Department was approved by the Central Committee at Woudschoten in September 1948. During the intervening two years, developments have taken place in the situation of the Churches and consequently in the work of the Department which have indicated to the Board of Managers the necessity of a change in the constitution. At its meeting in March 1950, the Board of Managers appointed a sub-committee to review this matter. The sub-committee reported to the Administrative Committee on June 2nd, and the Administrative Committee decided to submit the following alterations for consideration by the Central Committee of the World Council. The actual formulation of the changes has been approved by the members of the same sub-committee.

The basic reasons for this change of constitution are those which prompted the change of the name of the Department at Chichester in 1949, and are indicative of a change of emphasis in the work of the Department. It has become clear that the main function of the Department is to provide the widest possible basis for cooperation on the part of all the Churches in the work of Inter-Church Aid. The two main aims, therefore, of the proposed changes are :

- a) to provide a more adequate forum in which the Churches in a position to help with funds and the Churches in need of assistance may together prepare a programme of Inter-Church Aid, and

- b) to provide more adequately for the administrative direction of the Department's activities by placing this in the hands of a small group of people, prepared to accept responsibility.

Here follow the clauses of the present constitution and the proposed alterations.

I

NAME

Old Form

The name and title of the department of the World Council of Churches organised under this Constitution shall be *The Department of Reconstruction and Inter-Church Aid*.

New Form

The name and title of the Department of the World Council of Churches organised under this Constitution shall be *The Department of Inter-Church Aid and Service to Refugees*.

II

RELATION TO THE WORLD COUNCIL OF CHURCHES

No change asked for except the alteration in the name of the Department.

III

AIMS

Old Form

The Department of Reconstruction and Inter-Church Aid is organised to further ecumenical cooperation in its field among Churches in need of aid and between those Churches and the Churches of other lands desirous of sharing their resources with them. It shall survey, with the help of Inter-Church Committees in the several countries, the needs of the receiving Churches and present coordinated plans to the cooperating Churches and Inter-Church organisations. In discharging its task it shall collect and disseminate information with regard to the volume of Inter-Church Aid, and it shall receive and administer such gifts as Churches and other bodies place at its disposal.

New Form

The Department of Inter-Church Aid and Service to Refugees is organised to further, on an ecumenical basis, all practical help which Churches may render one another. Its primary duty shall be to provide, on the basis of mutual study and consultation, a total strategy of Inter-Church Aid and Service to Refugees in which the initiatives and programmes of all Churches and National Committees can be related to one another, and thus be given the maximum usefulness. To this end the Department shall secure and disseminate information about the need of the Churches and of refugees, and also about the gifts and services which may be made available to meet

these needs. It shall seek to find contributions to meet requests ; suggest projects and spheres of need which might be neglected and should receive attention ; operate, at the request of the Churches, such services as may best be carried out cooperatively, e. g. for refugees ; and receive and administer such gifts, whether earmarked or unearmarked, as Churches and other bodies place at its disposal.

IV

INCORPORATION

No change asked for, except the alteration in the name of the Department.

V

ORGANISATION

Old Form

The Department of Reconstruction and Inter-Church Aid shall exercise its functions through the following :

- (1) A Board of Managers
- (2) An Administrative Committee
- (3) A Director, and Administrative Secretary and Staff
- (4) A General Conference

New Form

The Department of Inter-Church Aid and Service to Refugees shall exercise its functions through the following :

- (1) An Administrative Committee
- (2) An Annual Inter-Church Aid Consultation
- (3) A Director and Staff

VI

THE BOARD OF MANAGERS

Old Form

This outlined the constitution of the Board on the basis of giving countries, receiving countries, Church representatives, additional members and Staff.

New Form

VI

ADMINISTRATIVE COMMITTEE

- 1) An Administrative Committee, consisting of five persons, each of whom shall be eligible for re-election, shall be appointed annually by the Central Committee of the World Council of Churches. The General Secretary of

the World Council : the Director of the Department of Inter-Church Aid and Service to Refugees : and the Director of the Department of Finance and Business shall sit with the Administrative Committee as consultants. Members of Staff shall be called in according to the area or competence they represent.

- 2) In the interim between meetings of the Central Committee, vacancies caused by death or resignation may be filled by the action of the Executive Committee of the World Council of Churches. Such appointees shall continue in office until the next regular meeting of the Central Committee.
- 3) The Administrative Committee shall elect a Chairman from among its members, who shall serve for a period of one year and who shall be eligible for re-election.
- 4) The Administrative Committee shall meet at least four times a year.
- 5) The duties of the Administrative Committee shall be :
 - a)* to determine the policy of the Department in the light of the Inter-Church Aid Consultation ;
 - b)* to supervise the work of the Department as regards financial operations, staff assignments etc. ;
 - c)* to deal with all executive problems related to the operations of the Department ;
 - d)* to decide upon the reports to be made to the Central Committee and Executive Committee of the World Council of Churches ;
 - e)* to receive the accounts of the Department and pass them on to the Central or Executive Committee of the World Council of Churches.

VII

THE ADMINISTRATIVE COMMITTEE

This section to be omitted, and the following substituted :

VII

THE INTER-CHURCH AID CONSULTATION

- 1) This Consultation shall consist of :
 - a)* representatives of contributing Churches and Committees, who are in a position to discuss their plans for Inter-Church Aid and Service to Refugees, and who are able to report back to the deciding bodies in their Churches or countries.
 - b)* representatives of Churches in areas of need who are in a position to speak for the Inter-Church Aid situations they represent.
 - c)* members of the Administrative Committee, of the staff of the Department, and Church representatives related to the Department.

- 2) Churches and Committees shall be invited by the Director to send qualified representatives, on the general basis of one representative per Church or Committee, but on the understanding that representation may be increased after discussion between the Director and the different Churches and Committees, with the aim of providing a total group of people in which all possible sources of income and important interests are represented, but which would not be of unmanageable size.
- 3) The Administrative Committee shall appoint a Chairman for each meeting of the Inter-Church Aid Consultation.
- 4) The Inter-Church Aid Consultation shall meet for at least two full days.
- 5) Its duties shall be :
 - a) to provide for an exchange of information with a view to stimulating interest and provision for the work of Inter-Church Aid and Service to Refugees ;
 - b) to consider all the ways in which Churches can give practical assistance to one another ;
 - c) to suggest the main lines of a coordinated programme for all the Churches and national committees connected with the World Council of Churches ;
 - d) to assist in securing the necessary help for Churches and for projects which are felt to be essential for the life of the Churches, especially those Churches and projects which are liable to be neglected ;
 - e) to advise the Administrative Committee and staff of the Department as to how best to carry forward the work of the Department.

VIII

GENERAL CONFERENCE

This section to be omitted.

IX

STAFF

to be renumbered

VIII

STAFF

Old Form

The work of the Department of Reconstruction and Inter-Church Aid shall be under a Director, assisted by an Administrative Secretary and such Secretaries as shall from time to time be necessary.

- (1) the Director, the Administrative Secretary and the several Secretaries of the Department of Reconstruction and Inter-Church Aid shall constitute the staff, and, with a representative of the General Secretariate

of the World Council of Churches and the Director of the Department of Finance and Business of the World Council of Churches, shall meet regularly, preferably weekly.

- (2) The official Church Representatives accredited to the World Council of Churches or its Department of Reconstruction and Inter-Church Aid shall be invited to these meetings and shall, in all matters of discussion and decision, have equal standing with the members of the staff.
- (3) The Director and the Administrative Secretary of the Department of Reconstruction and Inter-Church Aid, and the Director of the Department of Finance and Business of the World Council of Churches, after consultation with the staff and the official Church Representatives, shall have power on their own initiative and judgment to meet immediate urgent requests for monies from "The Special Fund" within the limits of the money available within that Fund.

New Form

- (1) The work of the Department of Inter-Church Aid and Service to Refugees shall be carried out by a Director and such Secretaries as shall, from time to time, be appointed.
- (2) The Director and the Staff Secretaries of the Department of Inter-Church Aid and Service to Refugees shall constitute the Staff, and, with the Director of the Department of Finance and Business, shall meet regularly for consultation.
- (3) The official Church representatives accredited to the World Council of Churches or its Department of Inter-Church Aid and Service to Refugees, may be invited by the director to enlarged Staff Meetings.

APPENDIX 15

Report of the Commission on Faith and Order

1. The Central Committee at Chichester authorized the Faith and Order Commission to proceed with planning for a third World Conference on Faith and Order to be held at Lund (Sweden) sometime in the summer of 1952 (Minutes p. 46). The Commission itself, meeting at Chichester immediately after the Central Committee, reviewed its own activities as directed towards the next World Conference and passed a resolution (Chichester F & O Minutes pp. 23-24) authorizing the F & O Executive to carry this general plan forward in greater detail.
2. *The F & O Executive* has been summoned to meet at Bièvres, near Paris, from 9th to 11th September, 1950. In order to be in a position to take the necessary next steps towards the Lund Conference, the F & O Executive now submits the following *Resolutions* to the Central Committee for its adoption :

i. That an invitation be sent to all Christian Churches which accept Our Lord Jesus Christ as God and Saviour to appoint delegates to a third World Conference on Faith and Order to be held at Lund (Sweden) during the last two weeks of August 1952.

ii. That the object of the Conference be the discussion of obstacles to unity presented by differences of Faith and Order concerning: *The Church in the Purpose of God*

a) the nature of the Church

b) the Church's Worship

(i) different ways of worship

(ii) obstacles to fellowship at the Lord's Table and the relevance of the non-theological factors that hinder or that accelerate the Church's unity.

iii. That the conference shall be planned in the expectation of an attendance of about 250 persons.

iv. That the Commission on Faith and Order be empowered to issue the invitation to the Conference in the name of the World Council Central Committee, and to take the necessary decisions including:

1) the determination of what Churches shall be represented

2) the distribution of the 250 places among the Churches invited.

3. *Notes on these Resolutions:*

i. Clearly the Central Committee must fix the exact *dates of the Lund Conference* to harmonise with other ecumenical activities in 1952.

ii. *The subject of the Conference* is determined by the preparatory work which has been going on ever since Edinburgh 1937. In particular, there are three *Theological Commissions*, each of which will hold its report-drafting meeting this summer, viz.

The Church (at Cambridge, Aug. 15-23 ; chairman, Dr. Newton Flew)

Ways of Worship (at Thun, Aug. 11-14 ; chairman, Prof. vander Leeuw)

Intercommunion (at Bièvres, Sept. 1-8 ; chairman, Prof. D. Baillie).

It will be a primary responsibility of the Faith and Order Executive in September to begin to make a coherent conference programme based upon these three reports, which will be circulated to the participating Churches during the coming winter. The Secretary has also produced the draft of a general preparatory pamphlet entitled *The Church in the Purpose of God*, designed to stimulate the widest possible preparation. This has been circulated in mimeograph to all the F & O Executive (and other consultants) and will be printed for general circulation as soon as possible after the Executive meeting.

iii. *The size of the Conference* is based upon the consideration that the World Council of Churches Assembly in 1953 makes possible, and desirable, a smaller and more expert World Conference on Faith and Order than the previous conferences of Lausanne and Edinburgh (each about 450).

iv. *The summons to the Conference* is, by Constitution (3-iii) "in the name of the World Council of Churches." Hence this request for an authorization from the Central Committee for Faith and Order to issue the invitations in the Council's name. Yet clearly there are many details, about which Churches to invite and how to distribute the places, which are best worked out by Faith and Order itself. The Central Committee will, if it thinks fit, lay down the main lines on which such questions must be decided and give what guidance it thinks necessary for decisions on points left outstanding.

v. *Consultants, etc.* The resolution of the Faith and Order Commission 1949 leaves room for "a limited number of persons to participate (though without vote) in addition to the elected representatives. These persons should be selected by the (Faith and Order) Executive or Commission with the approval of the Churches concerned." But the Faith and Order Executive asks Central Committee for leisure to consider this provision more fully and to submit detailed suggestions next year.

4. *The Faith and Order Budget 1951* : will be submitted in its due place under the business of the Finance Committee.

5. *The Constitution of the Faith and Order Commission.* Owing to the inconvenient timing of Faith and Order Commission meetings in relation to Central Committee meetings, this matter has not yet been finally settled. In 1948, Faith and Order Continuation Committee, meeting on August 21st, submitted a draft to Central Committee at Woudschoten on September 4th-6th, and later, at Baarn, accepted the Central Committee's suggested modifications. In 1949, Central Committee met prior to the Faith and Order Commission. However, no difficulties having been raised from the Faith and Order side in the interval, the *attached Constitution* is hereby re-submitted to the Central Committee for its final approval, in accordance with the resolution recorded on page 31 of the minutes of the Central at Woudschoten in 1948.

Clearly this Faith and Order Constitution will only operate in this form until the World Conference at Lund, since much of it represents the interim arrangements laid down by Edinburgh 1937 to safeguard the place of Faith and Order within the then-proposed World Council of Churches. Presumably the Lund Conference will propose a revised Committeeconstitution to the Assembly (or Central Committee) of 1953.

APPENDIX 16

Report of the Study Department

Strange epithets have been applied to the Study Department by its correspondents — even that of "midwife." The term is less incongruous than may appear. The function of the Study Department is to assist in the bringing to birth of a new kind of thinking within the Churches, by helping them to share with one another their convictions and life experiences, and to wrestle

in common with the world problems which are crushing man today. It is a task of formidable difficulties in method and concept, but a task also of achievements and hope.

I. A New Approach

The formation of the World Council at Amsterdam has created a new situation for the Study Department, making it an enterprise *by* the Churches and *for* the Churches. Instead of concentrating on what the Department may be able to achieve under its own direct auspices, primary emphasis is laid on what the Churches, their relevant agencies and other groups can be persuaded to do over the years — and to do better than before. What is envisaged is ecumenical fermentation, and not in the first place the production of more ecumenical literature. Many groups, especially those engaged in new experiments in evangelism, have put it as a condition of their cooperation that no public attention should be drawn to their endeavours and no findings expected for international circulation until after some years. Such an approach, not yielding quick and spectacular results, makes for a broad outreach and an abiding impact on the life and thought of the Churches.

It is an essential element in this policy that no rigid scheme be imposed from above. Great flexibility is maintained. The Department approaches groups or agencies engaged on some particular subject within its programme, enjoins them to pursue their work under a wider ecumenical perspective, and seeks to establish channels of communication between those concerned with the same kind of problems. Where no local or national initiatives are under way, which seem to be a suitable “grafting spot” for an ecumenical project, steps are taken to form ad hoc groups. Throughout, the purpose is not study for the sake of study, but to work for the renewal and advance of the Church.

Under this policy the chief function of the Department is the definition of issues in the Church for study, stimulation and coordination, directed exchange, and occasional summing up of results.

In sum, the aim is to promote — through a concerted attack on concrete problems — the organic growth of an ecumenical mind within the Churches.

It is plain that such a highly differentiated approach and the extensive range of cooperation must be secured by a high degree of national decentralisation. In certain countries existing interdenominational agencies (like the Departments of the British Council of Churches, the Federal Council’s Commission on The Church and Economic Life, the Ecumenical Centre in Germany) have accepted responsibility for the development of ecumenical study projects in their country. In a number of places there now exist National Ecumenical Study Committees. During the year such new Committees have been founded in India and France. The Department is aiming at obtaining such working units in all countries where this is feasible, as this is a necessary pre-condition for effective outreach.

As a means of informing its collaborators about significant developments in their particular field, and supplying them with international digest material for their work, the Department has started a series of occasional Information Bulletins. Pertinent documents which are too long for inclusion in the Bulletin are circulated in a special documentation service. The winter number 1950 of “The Ecumenical Review” was largely devoted to the study programme.

II. Three Major Enquiries

The charter of the Department, adopted by the Central Committee in 1948, covers a vast field¹. One of the first concerns of the Department in implementing the directives of the Central Committee was, therefore, to establish priorities and to map out more precisely the lines of advance. The plans were put in definite shape at a meeting of the Study Department Committee last summer. Study outlines were prepared and published in English in the autumn, followed (unfortunately with considerable delay) by French and German versions. These pamphlets have been extensively circulated, and have generally met with much appreciation as a stimulus and a platform for common study. But being designed for world-wide circulation and therefore inevitably rather general in their presentation of the issues, the outlines have primarily been used as a framework. Much time and labour has been devoted, in correspondence and visitation, to the interpreting of these ecumenical issues in relation to concrete situations, and the working out of specific assignments.

A. The Bible and the Church's Message to the World

The three studies forming an organic whole, the chief object of this particular enquiry is to provide a solid biblical grounding for the two others. But as the enquiry proceeded it became evident that deeper issues about the authority and interpretation of the Scriptural message had to be faced. Thus the enquiry, by its own logic, has been driven to enter some of the decisive battlefields in contemporary biblical thought, such as the principles of interpretation, the relation between the Old and New Testament, Scripture and tradition. This is one of the most promising ventures in ecumenical study today; it has already proved its worth as a crystallising factor, as evidenced by the statement on "Guiding Principles for the Interpretation of the Bible" of last year, which has met with heartening response among scholars of differing denominational background, even Roman Catholics.

The major event during the year has been the completion of the symposium on "The Biblical Authority for the Church's Social and Political Message Today," initiated several years ago. Work is proceeding on three biblical monographs on "Justice and Law," "Work and Vocation," "Man in Society." The latter subject is in the hands of a group of scholars in Chicago. On the subject of "Justice" the Department is convening an international conference in Germany in August, to be preceded by a Conference under German sponsorship on "The Bible and Natural Law." All three volumes are scheduled to appear in 1952. Systematic efforts have been made to supply interested groups and scholars with material (survey reports and bibliographies) on the state of discussion in regard to the problems under debate.

B. The Evangelisation of Man in Modern Mass Society²

The significance of this enquiry is beyond dispute. The penetration of the Gospel into the alien world of industrialised mass society is one of the most urgent and most baffling tasks confronting the Church today. This enquiry is thus a challenge to the Churches to re-examine their evangelistic strategy

¹ The charter is summarised in the Minutes of the Chichester meeting of the Central Committee, p. 95 f.

² Cf. also the general report of the Secretary for Evangelism.

and to strike out on new, unconventional trails. In such a vast field, pilot projects and experiments which set a new pattern are of far greater value than general theoretical statements. Emphasis has therefore been laid on encouraging or instigating local experiments of varied kinds, and arranging for their critical evaluation. After a period of exploration the Secretary in charge has mainly promoted such endeavours during protracted journeys within Europe and a visit to South Africa. Three preoccupations are outstanding in this enquiry: the search for new sociological incarnations of the Gospel, new forms of Christian community life planted within mass society; the utilisation of mass media in the communication of the Gospel; the need for a theology of evangelism offering agreed criteria for the evaluation of the evangelistic "activism" now sweeping the Churches. A documentation service is being built up. A series of quarry articles is being issued; especially instructive are those on the religious situation in Holland and on the film as an evangelistic medium.

C. Christian Action in Society

(Including "The Responsible Society" and "The Meaning of Work").

The work over the last year has chiefly been directed towards promotion of the enquiry on "The Responsible Society" and developing personal contacts in the economic and political field. But here again it has proved necessary to adopt very diversified approaches, in order to make clear to prospective collaborators that the Amsterdam concept of a *Responsible Society* touches the very heart of their own preoccupations as Christian laymen. A number of groups are at present engaged in significant work in this field, mostly started independently but now related in various ways to the Study Department programme, in certain cases instigated from Geneva. The most important among them is the American Commission on "The Church and Economic Life," which at the same time serves as the American outlet of the enquiry. The findings of its national study conference in Detroit have been circulated internationally by the Department, and this has created fresh interest in an ecumenical cooperation on such questions. The Social Responsibility Department of the British Council of Churches is instrumental in promoting these studies in Britain, using both its own study outline on "Responsibility in Industry" and the Study Department pamphlets. Several interesting projects are under way in Holland; a study on the effects of industrialisation, carried out by the Social Commission of the Dutch Reformed Church, will be published shortly. The same is true in Germany, which at present is bustling with Christian social and political initiatives, centering largely in the Evangelical Academies.

The task of drawing all these manifold efforts together in a real ecumenical conversation is as yet only in its beginnings. But certain crystallisation points have emerged, such as: co-partnership in industry; the ethical problems of the Welfare State with its expanding control over life. Recently the Department took the initiative to form an (independent) "Ecumenical Commission for European Cooperation," composed of leading Christian economists and politicians and designed to implement the idea of the Responsible Society on a regional basis. It is also preparing an analytical survey on issues in the present discussion on "Christianity and Communism."

One of the main fields of Christian concern with society today is the amelioration of industrial relations. A basic ecumenical study document for this

question has recently appeared, "Work in Modern Society" by J. H. Oldham (S.C.M. Press, London). A shorter outline, designed for wider circulation, will be issued in a few weeks' time. With the increasing interest taken in this field of human relations in various countries, it is likely that the subject will become a major emphasis in the enquiry on "Christian Action in Society" during the coming year.

III. Other Studies

Most of the draft papers for the projected volume on "The Orthodox Church Today" — its spirituality, life and thought," scheduled to appear in 1951, are now in hand. Of especial ecumenical interest is the essay by Professor Karmiris of Athens on "The Orthodox Catholic Church and her Relations with the other Churches and with the World Council of Churches," since it expounds, with abundant documentary evidence, the traditional position of Eastern Orthodoxy within the ecumenical movement.

In conjunction with the International Missionary Council, a symposium is being prepared on "The Christian Approach to the Jews," to appear probably in 1953.

At the request of the Central Committee last February, the Department, in cooperation with the Press and Information Officers of the Council, has made an exploratory enquiry about the "Public Relations Issues" of the Council. The findings will be submitted to the Executive Committee in Toronto.

The Department has also co-sponsored a Conference on "Foundations of International Law," held at Bossey in April 1950, the findings of which will be submitted to the Central Committee.

IV. Staff

The staff of the Study Department consists of Dr. N. Ehrenström, Director, Dr. W. Schweitzer and the Rev. P. Abrecht (the latter, who arrived in the autumn of 1949, is at the same time on the staff of the Bossey Institute). Dr. Hoekendijk gives part of his time to the Study Department for the enquiry on Evangelism. The work is under the supervision of Bishop S.C. Neill, Associate General Secretary of the W.C.C. in charge of the Portfolios of Study and Evangelism.

V. The Second Assembly

The present programme of the Study Department has grown out of the Amsterdam Assembly. It represents vital concerns in the life of the member Churches. Soon basic decisions will have to be taken with respect to the preparations for the Second Assembly. Whatever its themes may be, it is hoped that the current enquiries of the Department will offer valuable preparation for it and, also, that at least important parts of them will find a place on the Assembly programme and thereby receive the new focus and impetus provided by such a world gathering.

Report of the Ecumenical Institute

Since the meeting of the Central Committee at Chichester (July 1949), the functioning of the Ecumenical Institute has continued mainly along the same lines, as indicated in the Report which was presented there. The task of the Institute is clear. It aims at giving an ecumenical initiation to those who attend the Courses and Conferences, and at bringing together laymen of each profession in order to promote more effective Christian thought and action in relation to the life of Christians in the conditions of present secular society. The first aim is most effectively achieved in the Courses, because they last usually three weeks and thus afford sufficient time to make the ecumenical concern a vital experience for the participants. It is gratifying that, with hardly any exception, the students leave Bossey with a sense of having caught a new vision of the significance and essential oneness of the Church, and with a deep conviction that the concrete contact with a centre of ecumenical thought and action has changed their whole outlook and conception of being a member of the Christian Church. The atmosphere of the Ecumenical Institute, and not less the fact that it lies relatively near to the Headquarters of the World Council of Churches, account for this result. In many cases the leading personalities from Headquarters help us in giving first-hand information about the meaning and activities of the W.C.C. as an ongoing concern. But the main factor is that church-members are being brought together from various Churches and nationalities in an intimate fellowship of faith, worship, frank discussion and intense personal conversation.

As to the courses, the most successful are those for the theological students. There are more applications for these Courses than there are places available in the buildings of the Institute. In this summer's Theological Students' Course the Institute will be overcrowded. In the programme for 1951, therefore, plans are made for two courses. Taking into account the strategic importance for the Ecumenical Movement of the future ministers and priests of the Churches, this is entirely justified. A special pleasure for the Institute has been a three weeks' course for Missionaries on furlough in October and November 1949. It demonstrated clearly the essential oneness of the ecumenical concern and the missionary enterprise. The courses that cause more concern are those for laymen, not because of any lack of interest on the part of laymen, but because they cannot afford to spend a couple of weeks in a place which is for many of them far away. In August this year, therefore, two short lay courses are put on the programme, in the hope that this time of the year makes it easier for them to come.

Beside the conferences of men and women of the same profession, those for men and women who, by their work and thinking are wholly occupied by some central issue for the Christian Church, or where qualified people are brought together for starting research and action on a topic which ought to be a real concern of the Church but is not yet — or insufficiently — so, have also had their place in the programme. Special mention should be made of the Conference on "The Meaning of Work" in April 1949, which gained greatly by the able leadership of Dr. J. H. Oldham and became the starting point for an ongoing piece of research work, in cooperation with the Study

Department, which will take some years and aims at a clearer formulation of the Christian doctrine of work adequate to the present structure of society ; that on "The Family" in March 1950, which revealed the fact how necessary it is that the non-Roman Churches should come to a more concerted thinking and action in regard to this basic social unit ; that on "Art," in May 1950, which was an endeavour to get into contact with a quite new category of people. From the discussions in the closing session of this last meeting it became quite clear that the representatives urgently desire that this contact with the world of Art should be continued and developed by the Institute. The Conference on "Social Service," held from May 26th to June 1st, proved to be of exceptional interest. It brought to light that there is developing in the world of today a wide network of social services, either emanating from the State or from voluntary organisations — including Church sponsored ones — which approach the problem of establishing right human relations in our atomistic world by a new psychological and sociological technique. The many questions of principle and of practical importance implied therein need closer attention from the side of the Church. A Conference of Biologists and Theologians which was planned for the last week of April had unfortunately to be dropped since the number of acceptances became too small and too one-sided. The building-up of such experts-conferences has proved to be a difficult work. One aims at getting really qualified people representing various aspects of the problem, but on this kind of men so many demands are made for international conferences that they often do not see their way to answer them all or, after having accepted, are forced by new obligations to cancel their acceptance.

In the article "The Ecumenical Institute enters its fourth year," published in the *Ecumenical Review*, Vol. II, No 2, Mademoiselle Suzanne de Diétrich points to another feature of the work of the Institute in the following terms : "Every year seems to open before the Institute new avenues to explore, and each group tends to self-perpetuation." This is a sign of growth but it confronts the staff at the same time with the difficult question of priority.

A deplorable fact which is a consequence of the present political situation is that since May 1949 the participation of people from the countries behind the iron curtain has become nearly nil. The prospects for a change in the near future are not favourable. After a visit paid by the Director to Berlin in January 1950, new endeavours were made to secure more attendance from the Eastern Zone of Germany, because our brethren in that part of the world stand in special need of ecumenical attention. The Institute has constantly to struggle with the danger of becoming too exclusively a European affair, because the securing of attendance from America, Africa, Asia is not an easy matter. We are, therefore, all the more grateful that we had at various occasions American representation in our midst. Through the energetic help of the Rev. Alan Brash, the number of men and women taking part in our Conferences and Courses from New Zealand is constantly increasing. As to the Confessions, we are glad to report that in the last years the Anglican and Orthodox participation has increased in a very encouraging way. It lies in the nature of the Institute that it is constantly alive to the necessity that the denominations, united in the W.C.C. should be adequately represented.

In regard to the composition of the Staff, the regular Staff has been grateful to have from September 1948 to September 1949 the part-time service of Mr. Denis Baly, an Anglican, who has now returned to his missionary work

in Palestine. From April to September 1949 we were greatly helped by the presence of the Rev. S. S. Selvaretnam of Ceylon who, by his radiant personality, made a special contribution to our life in Bossey. The appointment of Dr. H. H. Walz, formerly Study Secretary of the "Evangelische Akademie" in Germany, as coordinating secretary for Laymen's work, which implies that he is for part of his time a member of the Staff of the Institute, is of great significance for the development of the work of the Institute. He is helping in the carrying out of Conferences and Courses, establishes by his travels closer relations between the Institute and Laymen's Institutes and Groups in various countries, and is working on the much needed documentation on Laymen's work. Dr. P. Abrecht, who is a member of the Staff of the Study Department, is also part-time member of the Staff of the Institute, and renders valuable service. It is of special importance that the denominational aspect of the Staff has become more varied, as Dr. Walz is a Lutheran and Dr. Abrecht a Baptist.

Much time and attention has been devoted by the Staff of the Institute to the preparation of the Continental Lay Conference which will be held in July 1951 at Bad-Boll, Germany. Dr. Walz is mainly in charge of the preparation, but it demands also the constant attention of the other staff members. In January and April 1950 two groups of people interested in laymen's work were brought together in order to consult them on the programme and composition of this Conference.

We end this Report by recording the most important fact for the future of the Institute. A new generous and entirely unexpected gift of Mr. John D. Rockefeller Jr., has enabled us to buy the Château with its surroundings, and to make plans for the necessary transformation of the existing buildings, for the construction of a special Chapel and, probably, for the addition of a dormitory. These transformations will be carried out in 1951, and will considerably influence the shaping of the programme for 1951. After the completion of the transformation, the Institute will enter on a new stage in its career, with greater possibilities of useful service. This means at the same time a greater responsibility for the W.C.C., as it has gradually to take over the running expenses of the Institute, when the existing funds are exhausted.

APPENDIX 18

Report of the Youth Department

1. Geographical Outreach

This year has seen to a greater extent than ever before direct contact between the staff of the Department and the youth of the Churches in many parts of the world. My own travels from Indo-China to Greece, Mr. Keys' visits to seven countries in the Caribbean area, Mr. Mirejovsky's trans-continental journey in the U.S.A. and the constant journeyings in Europe have added to the sense of direct participation of youth in an ecumenical enterprise.

The participation of ten young people in the Bangkok Conference was extremely important and greatly appreciated.

Further, the enthusiasm of young people, who having taken part in ecumenical events in Europe, have returned to their homes in New Zealand and Australia, has led to increasing regular cooperation with that part of the world.

Mr. Hoekendijk and Bishop Neill have also given time to Youth Department contacts in their travels in Africa.

This "world coverage" involved increasingly close cooperation with the I.M.C. and discussions about the development of policy are going on.

2. Relations with Other Organisations

The increase of contact and interest proceeds alongside increasingly close relations with other ecumenical youth bodies, both individually and through the World Christian Youth Commission.

In many parts of the world the youth of the Churches look both to the World Council of Churches and the World Council of Christian Education for the ecumenical contacts. We hope that, as a result of the series of meetings beginning shortly in Toronto, this cooperation will be developed still further.

There is also continual consultation with the World Student Christian Federation in recruiting delegates for conferences, sharing study material, etc. In many national situations, the development of church-centred youth work has raised many questions which involve discussion with the Y.M.C.A. and the Y.W.C.A. Their help has also been sought in regard to our responsibility for refugee youth.

The World Christian Youth Commission provides an annual occasion to review the main concerns of the five organisations and to increase the sense of common purpose and enterprise. At a meeting immediately following this Committee plans will be made for a common programme culminating in a conference called by the five organisations which will be held in Asia in 1952.

3. Relations with Orthodox Youth

The Department has been grateful for the great contribution made by the Orthodox members of the committee and for ways in which it has been able to strengthen the links between Orthodox youth themselves. New opportunities for ecumenical contact are being created by the large numbers of Orthodox youth who have come as refugees into Western Europe and as "new citizens" into America and Australia.

4. Relations with the World Council's Central Committee and its Departments

The policy of the Youth Department in relating its work closely to that of the Council as a whole has been fully confirmed and is in fact being adopted by many Churches and inter-church bodies.

We are grateful for the permission to appoint Consultants to this meeting of the Central Committee and for invitations to youth delegates to attend meetings of the Study Department, the Faith and Order Commission and the Commission on the Life and Work of Women in the Church. The Ecumenical Institute also serves the youth constituency in many ways.

The themes of study prepared by these Departments are also accepted by the Youth Department. We hope to make a contribution to this piece of

corporate work, and at the same time to take advantage for young people of the thinking of Christian leaders.

5. Inter-Church Aid

The programme for help to the youth work of European Churches, drawn up at a conference of youth leaders, has been largely carried out, and has brought much encouragement. It is significant to note that increasingly the European church youth are aiding each other (youth of the Waldensian Church have offered help for Spain), and that the interest in three meetings of leaders held during the year has been centred on the extension of youth work into new fields (refugees and homeless youth, youth in industry). It is more and more accepted that youth must be the mobile force of the Church, evangelising as well as being evangelised.

6. Work Camps

The Programme of camps carried out in Japan, as well as in Italy, France, Germany, Austria, England and Finland in 1949, provided more than 700 young people with direct experience of ecumenical fellowship and service, and an introduction to many problems related to Inter-Church Aid and Service to Refugees.

The report of the youth delegates at Bangkok laid special stress on such service projects as providing the best practical training in ecumenicity in all its aspects.

This summer, work camps will take place under Youth Department auspices in Japan, Korea, the Philippines, France, Austria, Germany, Italy, Belgium, England and U.S.A. and should involve again about 700 young people. The Youth Department is extremely grateful to the American Churches who finance this programme, including the budget for a Director and office in Geneva, and also contribute the administrative staff in New York.

This is the Youth Department's most popular programme and its biggest contribution to the ecumenical education of the younger generation.

7. Distribution of Information

A News Sheet published every two months is the regular point of contact between the Department and its constituency. It is sent to the offices of all member Churches, to national correspondents, to young people who have taken part in ecumenical events and to individual subscribers. The present circulation is 2,500 copies.

In addition, from time to time material is circulated to secretaries of national youth councils or corresponding bodies, and once a year a report is sent to the member Churches. This information is not always as widely disseminated as we hope and we need to build up closer relations with editors of youth magazines, etc. A greater difficulty arises in countries such as in Asia where the need for information is great and the means to obtain it extremely limited.

Conclusion

In every part of the world, the idea of the ecumenical movement meets with an immediate response from youth. It expresses the unity between Churches in which they believe, the common purpose among Christians of all nations, which is an anchor in a divided world, and a conviction about the relevance of Christian faith in every aspect of human life which they receive as "Good News" not only for themselves but also for their non-Christian contemporaries.

APPENDIX 19

Report of the Secretariat for Evangelism

"To support the Churches in their task of evangelisation," the Amsterdam Assembly decided to appoint one staff member, "to set in the forefront of the W.C.C.'s work the task of evangelism and to make known to the constituent Churches the effective new approaches towards the problem of communicating with the unchurched."

The General Committee decided at its meeting in Chichester that the secretary for evangelism will also work for the Study Department, carrying chief responsibility for its study on "The Evangelisation of Man in Modern Mass Society" and further to allow him to give as much time as his other duties in the W.C.C. permit to the promotion of the study-process initiated by the I.M.C. on "The Missionary Obligation of the Church."

The secretariat for evangelism is still in its initial stage of exploration and experimentation. This report will consequently be as much a programme for the future as a record of the past.

The new concern for evangelism in many Churches involves now a whole set of problems — ranging from the theology of evangelism ("the apostolate") and the most delicate problems of ecumenism ("united evangelism," "proselytism") up to rather detailed technical questions of practical approach which are put simultaneously under discussion. "To support the Churches in their evangelistic task," it will be necessary to concentrate on a few projects of strategic importance; meanwhile inviting national groups to assume responsibility for other projects and offering them the experience from other Churches.

Information and Documentation

The wish expressed in different parts of the world to develop the secretariat for evangelism into a "world-clearing-house for all problems of evangelism," may, with the resources available at present, be too ambitious a plan. It will be possible, however, to build up a centre of Information and Documentation on Evangelism. Regular bulletins of a three-fold character are already or will be published:

- a. *Quarry Articles*: along geographical lines; situation reports of different countries in which reliable information, especially on *new* evangelistic

experiments, is disseminated ; discussions on theology and methods are summarized, etc. along functional lines ; ecumenical surveys of special aspects of evangelism i. e., the use of films (published) of drama, broadcast (in preparation) etc.

- b. *Reports* of regional/national conferences with more than local importance have been made known to other Churches. Progress-reports on ecumenical study of "The Evangelisation of Man in Modern Mass Society" will be published twice a year, starting in October 1950.
- c. *Bibliographical Surveys* once a year.

A beginning has been made in bringing into contact with each other those individuals and groups in different Churches who are engaged in the same kind of evangelistic activities or are confronted with similar situations. It is hoped that in this way a fresh sense of comradeship and mutual understanding may be given to workers in this field.

Study

By its very nature the ecumenical study of evangelism is not likely to yield quick or very spectacular results. If such essentials are put under study (as has been done in the study outline) as the structural reform of church life, a reconsideration of the Churches grand strategy, renewal of congregational life, an overhaul of our religious vocabulary, evangelism as a function of eschatological expectancy (instead of merely an attempt to extend the number of church members), etc. — if, in other words, the total existence of the Church and the sum of all its activities are supposed to be brought under ruthless judgment, we cannot measure the results of this study by the kind of statements that will be produced. Attempts to *do* it better than before are the hoped-for fruits of this study.

These attempts may for some time to come remain rather unknown. It is the expressed desire of many of those, who are engaged in new experiments, *not* to draw attention to their efforts. They fear, and rightly so, that these experiments may be killed, if they hit the ecumenical headlines too soon or are glamorized as successful attempts at Christian penetration of modern mass society.

A great amount of reserve will therefore be required in the dissemination of information concerning these experiments.

Only very few groups have until now been organized in the Churches to join in the ecumenical study of evangelism. There is, however, an impressive amount of study of some single aspects of industrial evangelism going on. These local projects have the great advantage that they are rooted in concrete situations and have aroused the interest of the Churches already. We expect to relate these local projects to our over-all programme.

Certain parts of the W.C.C. and the I.M.C. projects overlap. In some countries ad-hoc study committees have been (or will be) created in which Churches, home mission agencies and foreign missions groups cooperate. These committees may eventually help to bridge the still existing gap between Churches and missionary groups and may bring the constituent members of the W.C.C. and I.M.C. closer together.

Visits and Conferences

More than half of this first year of the secretariat's existence has been spent in visits to Churches (Switzerland, France, Belgium, Germany, Netherlands, South Africa, U.S.A.), study of new experiments and active participation in ecumenical conferences on evangelism.

It seems a proper strategy to encourage *local* groups to organize conferences on evangelism and to bring in there the help that other Churches are able to offer. In a later stage specialized expert groups can be assembled to study well defined aspects of evangelism. A specialized conference on certain aspects of communication is under preparation.

« Second Church » ?

Some of the evangelistic movements in Europe show an ever-growing anti-ecclesiastical bias. There is a tendency to distinguish rather sharply between the "Static church bodies" and the new "second church," composed of all these dynamic movements. It must be one of the main concerns for the secretariat for evangelism (in close cooperation with the secretary for layman's work) to prevent a widening of this gap, so that these dynamic movements will not be canalized in a separate stream but may vitalize the life of the Churches.

APPENDIX 20

Report of the Commission on the Life and Work of Women in the Church

Membership

Invitations were duly sent to all those who were elected by the Central Committee as members of the Commission. All except three expressed their willingness to serve in this capacity. Mrs. Isabel Forrester, Mrs. Douglas Horton, and Mrs. William Temple regretted their inability to do so because of personal reasons. As authorised by the Central Committee at the Chichester meeting, the Executive Committee at the February meeting at Château de Bossey filled their places by appointing Mrs. E. H. McKerrow, Mrs. Mary Ely Lyman, and Mrs. Michael Ridley as regular members.

Correspondence with Australia and New Zealand showed that these two countries were desirous of having one member each and the names of Rev. W. Kiek and Mrs. C.C. Holland were suggested by the countries concerned. The Executive committee decided to recommend to the Central Committee the appointment of both candidates. The name of the member to represent the Canadian Council of Churches has not yet been received. It was further decided that the name of Mrs. V. Zander, of the Russian Orthodox Seminary for Women, should be placed before the Central Committee for appointment as a regular member of the Commission.

As consultants the United Council of Church Women of U.S.A. proposed the name of Mrs. Theodore Wedel and the World's Y.W.C.A. appointed Miss Helen Roberts. The Executive Committee at the February meeting also recommended that Dr. Glora Wysner of the International Missionary Council be also invited to serve as a Consultant.

At the meeting of the Commission at Château de Bossey in March 1950 the unanimous wish was expressed that Mrs. Kathleen Bliss should be invited to serve as Chairman of the Commission, and to make this possible, it was decided to request the Central Committee to appoint her as a regular member of the Commission. It was also decided that with the permission of the Central Committee Mr. Philippe Maury of the W.S.C.F. should be invited to serve as a consultant.

Other appointments

The Executive Committee assigned to Mrs. Kathleen Bliss the task of writing a book based on the Survey.

Miss Sarah Chakko was appointed secretary of the Commission from March 1950.

The First meeting of the Commission

It was held at Château de Bossey from March 6th-10th, 1950. Of the twenty three regular members and five consultants twelve members and four consultants were present. It was greatly regretted that only two of these were men. The presence of staff members such as Dr. Visser 't Hooft, Dr. Kraemer and Dr. Ehrenström saved us from being a very lopsided Commission. M^{lle} Suzanne de Diétrich and Miss Jean Fraser were present by invitation at some of the sessions.

The work done by the Commission may best be treated under three heads : Matters relating to the Survey, plans for the study of man-woman relationships, and organizational matters.

a. *Survey* : The Commission spent considerable time in discussing the best way of presenting to the public information gleaned from the Survey. It was finally decided that Mrs. Bliss should write a book in as interesting a form as possible to bring out the significant issues emerging from the survey. Factual information is to be used for illustrative purposes. With a background of historical evolution and an analysis of modern factors that affect the life of women and society, these problems are to be presented in their right perspective. It is hoped that the book will be ready for publication in the course of the year.

b. *Study of Man-Woman relationship* : It was agreed that the best procedure was to start an ecumenical discussion on the subject. The members present realised that the Commission as such did not possess the requisite knowledge or wisdom to make any pronouncements and that the best contribution to be made was in promoting a study of the subject by qualified people. The fact that the subject is closely tied up not merely with Theology and Church tradition, but is also closely linked with developments in the field of Biology, Psychology, Anthropology, Sociology etc. etc. led to the plan to draw upon the services of experts in these various fields. To make such a discussion possible and fruitful it was decided to prepare a brochure of about thirty to forty pages containing a statement of the problems at issue, some specific questions for discussion, and a suggested bibliography. Apart from the help of experts in these respective fields it is hoped that the services of many people will be utilised for the consideration of practical and non-technical questions.

The plan is for the results of the study to be gathered together by the next meeting of the Commission so that the whole matter may be reviewed and future plans outlined. Miss van Asch van Wijck was requested to prepare the draft outline for the brochure. It seemed to the Commission that this was perhaps the best beginning for so big a project.

c. *Organisational matters.* —The Commission discussed the procedure for establishing direct contact with member Churches and with the National Christian Councils and authorized the secretary to contact member Churches with a view to establishing right channels for contacts.

The dates for the next meeting of the Commission were fixed for February 1951, and it was further envisaged that the 1952 meeting of the Commission might be followed by a conference of Theologians, Scientists and members of the Commission to draw up a statement to be presented to the next Assembly of the World Council of Churches.

The possibility of the Secretary travelling in Germany and some of the Eastern European countries was discussed. It was also suggested that it would be well to visit the Orthodox Seminary for Women in Paris. A proposal to visit Indonesia, the Philippines, Siam and Burma was also considered. However, it was felt that travel plans should be left as flexible as possible.

For publicity purposes and for the dissemination of information regarding the work of women's organisations it was decided that the Ecumenical Press Service should be utilised as far as possible. From time to time informal travel diaries may be sent to members and correspondents. The offer of the services of Miss Bertha Park of U.S.A. for three months was gratefully accepted. It is hoped that Miss Park will join us in Sept. 1950 and help with the publicity and information aspect of the work.

Since the Commission Meeting

Immediately after the meeting of the Commission at Château de Bossey four of the members, nationals of four different countries, travelled through Germany on the invitation of German Church Women's organizations. They were given all possible facilities to study the life and work of Church women in Germany. A travel diary emerging from this trip has already been sent out to the members of the Commission and to correspondents of Churches. Valuable contacts are being made with the Church women's groups in Switzerland. Permits for travel in Eastern European countries are being procured.

Special problems

One of the major problems is to have all members of the commission become and remain "live" members. We have already one or two from whom we have had no response. To have members who do not function is not conducive to good work. It is also important to maintain the proportion of men and women in the membership of the Commission in order to have proper interplay of the thinking of men and women. The tendency of member Churches has been to appoint women as correspondents. The reason for this is quite understandable. But we shall be defeating our purpose if we have only the thinking of women and Women's organizations.

Matters for action

- a. Confirmation of the appointment of the following members of the Commission :
 - 1. Mrs. E. H. McKerrow
 - 2. Mrs. Mary Ely Lyman
 - 3. Mrs. Michael Ridley
 - 4. Rev. W. Kiek
 - 5. Mrs. C. C. Holland
 - 6. Mrs. Valentine Zander
- b. Confirmation of the appointment of the following consultants.
 - 1. Dr. Glora Wysner, representing the International Missionary Council
 - 2. Mr. Philippe Maury, representing the World Student Christian Federation.
- c. The appointment of Mrs. Kathleen Bliss as a regular member of the Commission to enable her to serve as Chairman of the Commission.

APPENDIX 21

The Ecumencial Review

Statement of position on June 15th 1950

	Subscriptions	Gift subscriptions	Free distribution Member Churches, Officers, etc.	Exchange Periodic.
Africa	25	1	8	
Argentina	4			1
Australia	63		7	
Austria		2	2	3
Belgium	9		1	5
Bolivia	1			
Brazil	4		3	
Brit. Guinia	1			
Bulgaria		1		
Burma	1	2	1	
Canada	96		5	1
Ceylon	17			
China	13	2	6	
Colombia	1			
Czechoslovakia	5	17	6	1
Denmark	23		3	1
Egypt	6		3	
Estonia			1	
Ethiopia	1		1	
Faroe Islands	1			
Finland	4	1	2	
France	29	12	10	10
Germany	28	72	12	11
Great Britain	344	5	32	9
Greece		8	5	1
Hawaii	9			
Holland	77		11	1
Hong Kong	3			
Hungary	4	3	3	
Iceland	1		1	
India	39	6	11	1

	Subscriptions	Gift subscriptions	Free distribution Member Churches, Officers, etc.	Exchange Periodic.
Indochina	1			
Indonesia	5	1	8	
Iran	1	1		
Israel			1	
Italy	9	3	4	3
Japan	5	2	2	
Jordan	1			
Korea	2		2	
Lebanon	4			
Lituania			1	
Malaya	4			
Mexico	1		2	
New Foundland	1			
New Zealand	70		7	
Norway	16	1	2	
Philippines	3		2	
Poland		2	3	
Portugal	1			
Siam	1		1	
Spain	1	1	1	
Sweden	31		8	1
Switzerland	62	3	13	5
Syria	1		3	
Turkey	2		2	
Uruguay	3			
U.R.S.S.			1	
Venezuela	1			
U.S.A.	1,662	5	48	15
Yougoslavia		2	2	
West Indies	2		1	
Staff	8		27	
	2,607	150	275	69 = 3,101
Authors, adverts. Book-reviews (Vol. II, Nr. 4) }			20	= 3,121

APPENDIX 22

Report on the History of the Ecumenical Movement

“A History of the Ecumenical Movement !” Compared with the great immediate concerns of the World Council the production of such a History is surely a “side issue” ? “No ! it is a matter of life and death.” A man who has lost his memory is to all intents dead. So is a movement. The vitality of a movement depends on the accuracy and completeness of its memory, i. e. on its historical records.

The World Council of Churches is in the gravest danger of loss of memory. Volume II of the History deals with the Modern Ecumenical Movement from 1910 to 1948. Even this very recent past of forty years is falling into oblivion : facts concerning some aspects of the period are already buried almost beyond the possibility of resurrection. Even within these four decades, large numbers of men and women who have made ecumenical history have died : concerning not a few of them, we possess neither autobiographies nor biographies ; their collections of ecumenical documents and correspondence have been destroyed, lost, or dispersed by relatives or fellow workers. The

same is true of societies, movements and organizations: their committee minutes, annual reports, conference reports, not to speak of their correspondence, have, in case after case, been destroyed or have disappeared without trace.

Volume I of the History deals with four centuries of ecumenical movements, from the Reformation to 1910. This period is in urgent need of rescue and resuscitation. The history of irenics has never been written; our authors are doing research work in a region of Church History unexplored or explored only in spots. They are delving into the Church's subconscious to bring to light her forgotten thoughts of Christian unity and her groping unitive efforts. We shall need the record of their research if, when the second General Assembly meets, the World Council is to gather from the lessons of the remoter ecumenical past, as well as from the Modern Ecumenical Movement, living guidance for the present and the future.

The writing of the History of Ecumenism has been undertaken not a moment too soon, if indeed ground has not already been lost which cannot be regained. The World Council has been rescued from imminent danger by the insight of the Disciples of Christ, who, seeing the ecumenical opportunity which was slipping away, made it possible, through their generous gift to the Ecumenical Institute, for the writing of the History to be launched and carried on under the auspices of that Institute.

The year 1952 is our goal. The Committee hopes that the History may be published sometime in that year in preparation for the second General Assembly in 1953. Since the autumn of 1948, when the gift of the Disciples made possible the setting up of an office at the headquarters of the World Council in Geneva, the preparation of the History has made considerable progress. The panel of writers was finally fixed: see the Plan for the authors chosen and their respective subjects which is appended. Incidentally, no title has yet been chosen for the History; suggestions will be most welcome.

During 1948 and 1949, the ground plan of the History was laid down; each author provided an Outline showing his intended treatment. These Outlines were circulated to the Committee, the authors, and other authorities. The suggestions and criticisms obtained were then sent to each author to help him in preparing his first Draft. From the autumn of 1949 up to the present date, each writer has been engaged in preparing his first Draft. The Editorial Secretary's task in trying to collect sixteen Drafts from sixteen authors scattered over North America, Britain and the Continent, is no enviable one and secures her unpopularity with the authors who receive letters or cables indicating "positively the last date on which your Draft must arrive." All our writers are busy university professors or general secretaries of some great ecumenical movement, but the Editorial Secretary, no less than they, works under the threatening pressure of dead-line dates.

When the first Drafts are in hand, the next stage will be the submission of each Draft to carefully chosen Consultants, whose criticisms, when obtained, will afford guidance to the authors for their final Drafts. The aim of the Committee in inviting the help of the Consultants is to guard against one-sided treatment of any period or section of the History, through enlisting the aid of experts who belong to other nationalities and Churches than those of the author concerned. Eighty-one Consultants were invited to render this important service, most of whom have consented to serve.

The Editorial Secretary cherishes a hope that some authors at least will forgive the pressure to which they are subjected in the matter of Drafts in

consideration of the many forms of help towards the preparation of those Drafts arranged for them through the History Office, 17 Route de Malagnou, e. g. :

1. Grants of money for travel and research in libraries or otherwise.

2. Conferences of authors or groups of experts. Six small one-day conferences of authors have been held in New York, Geneva, London and Oxford ; each has proved exceedingly suggestive and helpful ; two longer conferences of authors are planned for this summer in America and England respectively. Besides conferences of authors a number of small group conferences of experts on special Churches or countries were held during the Amsterdam Assembly 1948 and during World Council meetings at Chichester and Oxford in 1949.

3. Memoranda of great and permanent value have been secured and circulated to authors from authorities on special subjects — amongst others, memoranda on the Ecumenical History of the Netherlands, and of Hungary ; on Relations between Western Protestantism and Orthodoxy from Professor Benz of Marburg ; from Dr. J. H. Oldham on the Ecumenical Aspects of the Edinburgh World Missionary Conference 1910 ; and from our Chairman, Professor Adolf Keller, on the earlier phases of Life and Work. Our Chairman has also supplied most valuable memoranda on Principles and Methods of Writing Ecumenical History.

4. Valuable collections of source material have been located and secured for the History and the Ecumenical Library. The relatives of the late Monsieur Wilfred Monod and Monsieur Elie Gounelle have presented their collections of ecumenical books and documents to the World Council. Valuable collections of pamphlets have been willed or promised to the World Council by two of our authors.

5. A number of books and pamphlets have been purchased for the authors, all of which will ultimately find their place in the Ecumenical Library. Numerous hints as to where source material may be found have been sent to all authors.

The Editorial Secretary's work, as may be gathered, is arduous and not altogether easy, but its pains have been turned into pleasures through the unstinted help given by members of the History Committee, especially our Chairman, Professor Adolf Keller ; our Executive Vice Chairman, Bishop Stephen Neill ; Dr. Visser 't Hooft ; and Dr. Ehrenström of the Study Department. Endless thanks are due to the continuous help of the Librarian, Miss Hélène Leckie, in all matters connected with the History. The London and New York offices of the World Council keep a friendly eye on the proceedings of the History Committee and have rendered invaluable service in arranging for authors' conferences and in forwarding work of our writers in other ways.

At certain times the Editorial Secretary feels inclined to inscribe on our official notepaper, as a motto for the History Committee, "We specialise in the wholly impossible." But when testimonies pour in, as they do, from professors in universities and theological colleges, bishops, moderators, and others concerned with the task of future ecumenical leaders, declaring that "this History is the very thing we want," certainty revives that once again the impossible will, by the grace of God, become the possible. And there have been abundant signs of that grace at every stage of our work.

THE HISTORY OF THE ECUMENICAL MOVEMENT PLAN OF SUBJECTS, CHAPTERS AND AUTHORS

The History will be issued in two volumes of about 200,000 words each :

- I. From the Reformation to the Edinburgh World Missionary Conference, 1910.
- II. The Modern Ecumenical Movement from Edinburgh, 1910, to the Amsterdam Assembly, 1948.

Preface

Introduction, treating the pre-Reformation background for the History ; and Ecumenical Movements before the Reformation, especially relations between East and West.

Part I. From the Reformation to 1910

1. *Sixteenth Century*

Professor John McNeill (Union Theological Seminary, U.S.A.) : "Ecumenical Movements in the Sixteenth Century."

2. *Seventeenth and Eighteenth Centuries*

a) Professor F. Blanke (Zürich) : "Ecumenical Movements in Europe."

b) Professor Norman Sykes (Cambridge) : "Ecumenical Movements in Great Britain."

3. *Orthodox Church*

Professor G. Florovsky : "The Ecumenical Movement in relation to the Orthodox Church." (Sixteenth to Twentieth Century.)

4. *Nineteenth Century and up to 1910*

a) Dr. Donald Yoder (Franklin & Marshall College, U.S.A.) : "The Ecumenical Movement in North America up to 1910" (including Seventeenth and Eighteenth Century Ecumenical Developments).

b) The Rev. H. R. T. Brandreth, O.G.S. : "Approaches of the Churches as such towards each other."

c) Miss Ruth Rouse : "Voluntary Movements in their Ecumenical Bearing."

Part II. The Modern Ecumenical Movement, 1910-1948

Introduction (giving a summary of the contents of Volume I, and linking together the two Parts of the History)

1. *Developments in the field of Missions*

Professor Kenneth Scott Latourette (Yale Divinity School, U.S.A.) : "Ecumenical Bearing of the Missionary Movement, and the International Missionary Council."

2. *Developments in the field of Faith and Order*

- a) Bishop Stephen Neill : "Plans of Union or Reunion, 1910-1948."
- b) Canon Tissington Tatlow : "History of the Faith and Order Movement, 1910-1948."

3. *Developments in the field of Life and Work*

(including the history and work of the World Alliance for Friendship through the Churches)

- a) Dr. Nils Karlström (Upsala University, Sweden) : "Developments from 1910 up to the Stockholm Conference, 1925."
- b) Dr. Nils Ehrenström (World Council of Churches) : "Life and Work after Stockholm, 1925-1948."

4. *Other Ecumenical Movements, 1910-1948*

(e. g. Youth Movements, National Councils, World Denominational Fellowships)

Dr. H. Paul Douglass (New York).

5. *Orthodox Church*

Professor Zankov (Sofia University) : "Ecumenical Movements in the Orthodox Church, 1910-1948."

6. *The Genesis of the World Council*

Dr. W. A. Visser 't Hooft.

Epilogue : Tentative Conclusions.

(Other features will be Appendices on various subjects ; Appendix on Ecumenical Movements of the Roman Catholic Church, by the Rev. Oliver Tomkins ; Tables ; and Index.)

N. B. — The "titles" of the chapters as given here are not necessarily in their final form.

APPENDIX 23

Letter from Archbishop Eidem

Upsala, May 23rd, 1950.

To the Central Committee of the World Council of Churches

My very dear Friends and Brethren,

As I — on May 1st, after reaching the age of 70 years — have resigned from my office as archbishop of Upsala and primate of the Church of Sweden, I have found it most appropriate to our common ecumenical task that a younger man than I and a man still in active ecclesiastical position may succeed me as one of the presidents of the World Council of Churches.

Most heartfelt is my gratefulness for the honour which has been shown me through the election at the last assembly in Amsterdam, to be one of the presidents of our Council.

I am quite aware that I have not deserved this honour and that I, alas, have not been of much use for the glorious work of ecumenism.

I will never forget the kindness shown to me on different occasions. And I am more grateful that you had confidence to the sincerity of my will to be of some use for our high common task.

This task I will bear on my heart as long as it is beating, and I will never forget to pray for you, both personally and for the sacred sake of bringing Christian people of different confessions together, in the faith and in the love of Jesus Christ, our Lord, Who's name may be blessed, in the honour of God the Father Almighty.

Your Friend and Brother

ERLING EIDEM.

APPENDIX 24

Report of the Nominating Committee

The Committee submitted to the Central Committee the following nominations and confirmations :

1. *Executive Committee :*

Archbishop Brilioth, to replace Bishop Berggrav elected as Joint-President of the World Council.

2. *Building Committee* of the Central Committee, proposed by Bishop G. Bromley Oxnam and set up by a resolution of the Central Committee :

Dr. Marc Boegner
Dr. Leslie E. Cooke
Dr. Alphons Koechlin

3. *Joint Committee :*

Rev. D. T. Niles, to replace Mr. T. C. Luke.

4. *Ecumenical Review :*

Dr. Clarence Craig, to replace Dr. Paul Douglass, American Associate Editor who has resigned.

5. *Study Department Committee :* To elect three new members :

Mr. Robert Gardner, Nigeria
Bishop Barbieri, Buenos Aires
Prof. Joannides, Salonika

6. *Faith and Order :*

Mr. Clifford P. Morehouse, to replace the Rt. Rev. Bishop Manning who died last year. Mr. Morehouse was nominated by the American Committee.

7. *Inter-Church Aid :* To elect as members of the new Administrative Committee :

Dr. Alphons Koechlin, Switzerland
Dr. S. C. Michelfelder, U.S.A.

Mr. Douglas Curtis, U.K.
Mr. Charles Arbuthnot, U.S.A.
Dr. H. Krimm, Germany

8. *Ecumenical Institute Committee* : Following additions are proposed :

M. Olgiatti, Switzerland
M. Philippe Maury, France
M. Bertram Pickard
M. Denis de Rougemont

It is also proposed that the members of the Board resident in Switzerland be formally constituted as the Executive Committee of the Board of Managers.

9. *Youth Department* :

Mr. William Barrick, U.S.A., to replace Miss Kathryn Kline, representing the United Youth Movement, U.S.A., now residing in Canada. The place of M^{lle} Madeleine Barot who has resigned as Vice-Chairman will not be filled.

10. *C.C.I.A.* : The following additions are proposed :

Dr. Flemming Hvidberg, Denmark
M. André Philip, France
Mr. Ivar Andersen, Sweden

11. *Life and Work of Women* : The Nominating Committee recommends :

a) The confirmation of appointment of following members of the Commission :

Rev. Winifred Kiek, Australia (Congregational)
Mrs. C. C. Holland, New Zealand (Anglican)

b) The confirmation of appointment of member of Commission — nominated from Canada :

Miss Winifred Thomas, Canada (United Church)

c) The appointment of Mrs. Kathleen Bliss, Great Britain (Anglican), as a regular member of the Commission.

d) The confirmation of the appointment of the following consultants :

Dr. Glora Wysner, International Missionary Council
M. Philippe Maury, World Student Christian Federation

Note : The composition of the *Commission on the Life and Work of Women in the Church* is now as follows :

Chairman : Mrs. Kathleen Bliss

Members : Mrs. Frank G. Brooks
Miss Sarah Chakko
Bishop Arne Fjellbu
Mrs. C. C. Holland
The Rev. Gwenyth Hubble
Miss Claire Jullien
Mrs. John Karefa-Smart
Dr. Hugh T. Kerr, Jr.

Rev. Winifred Kiek
 Miss Jorgelina Lozada
 Dr. Mary Ely Lyman
 Mrs. Elizabeth H. Mc. Kerrow
 Mrs. Michael B. Ridley
 Dr. Pieter J. Roscam Abbing
 Dr. Margit Sahlin
 Dr. Elisabeth Schwarzhaupt
 Miss Winifred Thomas
 Bishop Y. Y. Tsu
 Mrs. T. Uemura
 Miss Cornelia M. van Asch van Wijck
 Dr. Reinhold von Thadden
 Pastor Charles Westphal
 Mrs. T. Woyla

Consultants : Mrs. Samuel McCrea Cavert
 M. Philippe Maury
 Miss Helen Roberts
 Mrs. T. O. Wedel
 Miss Glora Wysner
 Mrs. Valentine Zander

APPENDIX 25

Public Relations Policy

The Conference on Public Relations Policy for the World Council of Churches was held at Emmanuel College, July 5th, on the recommendation of the Executive Committee at its last meeting, held in Geneva, February, 1950. The conference was preceded by the distribution of memoranda on public relations policy prepared by the Geneva office and the New York office of the Council, and a questionnaire on the issues raised in the memoranda. Replies to this questionnaire, derived mainly from European sources, were compiled by the Study Department and served as one of the valued bases for discussion at the conference.

The conference met under the Chairmanship of Dr. George W. Buckner, Jr., Editor of *World Call*, American publication of the Disciples of Christ, and included journalists from the general press, religious press, and church officials. In the course of the day's discussion, a series of priorities were drawn up as a matter of principle for the guidance of the publicity and information officers of the Council.

It was pointed out and underscored during the discussion that present limitations of budget and personnel enabled the World Council to accomplish only a minimal programme which demands a most careful definition of priorities, and a frank facing of the tasks which, under present budgetary limitations, must be left undone.

The present publicity staff of the Council consists of one press officer, one editor of Ecumenical Press Service in Geneva, together with a press officer in the Department of Inter-Church Aid also in Geneva, and a press

officer in New York. It must be remembered, however, that many other officers of the World Council deal with publicity — for example, in the publication of *The Ecumenical Review* and in the bulletins published by the Department of Inter-Church Aid, the Youth Department and the Ecumenical Institute.

There is a limit, therefore, under present circumstances to what the World Council of Churches as such can accomplish, for the task of providing ecumenical information for 156 member Churches with differences of language, culture and tradition is immense. There is nonetheless a great deal which the Churches themselves can do in presenting ecumenical information through their journals and magazines to their own constituencies and through local newspapers and periodicals to the public at large.

With these considerations in mind, the Executive Committee recommends to the Central Committee for its consideration, the following priorities of public relations policy.

POLICY PRIORITIES

I. INFORMATION TO THE CHURCHES

1. The Council shall account to the member Churches on the stewardship of the study and action projects assigned to it, including reports of the inauguration of such projects, their progress, and conclusions reached.
2. The Council shall serve as a clearing house through which information on programmes and personalities may pass from one Church to another, one country to another.
3. The Council shall inform the Churches of the movements of outstanding church leaders when they are on missions of ecumenical concern and interest.

II. INFORMATION TO THE GENERAL PUBLIC

1. The Council shall seek to inform that percentage of the general public — perhaps 25 % can be relied on for some modicum of sympathetic interest — of the existence and some of the activities of the World Council as an expression of the ecumenical idea.
2. The Council shall, whenever possible, seek to interest newspapers and radio stations in material of general ecumenical interest, with the hope of reaching that hypothetical 25 %.
3. The Council shall, at the time of Assemblies and the issuing of pronouncements of wide public interest, seek to reach a far wider public through press and radio.

The implementing of this policy will make necessary certain administrative changes eventually, and the Executive Committee requests the Central Committee to refer discussion of these administrative adjustments to the winter meeting of the Executive Committee.

Financial Documents

A. Suggested 1951 Revenue Budget compared with 1950 Budget

	Dollars		Swiss Francs	
	1950	1951	1950	1951
From Rockefeller Fund for Ecumenical Institute	55,000	50,000	235,400	214,000
Revenue needed from Churches associated in the Council and from private gifts for the General Budget	300,000	315,000	1,284,000	1,348,200
	355,000	365,000	1,519,400	1,562,200

**B. Suggested 1951 Budget Compared with 1950 Budget
and 1950 Actual and Approved Levels of Expenditure (Swiss francs)**

	<i>Swiss francs (centimes omitted)</i>				
	Actual to 31.5.50	Annual rate equiv. to actual expenditure to 31.5.50	1950 Budget	1950 Approved Level	1951 Budget
General Secretariat :					
Geneva	92,691	222,458	254,720	258,547	270,287
New York	61,000	146,400	169,700	169,702	169,702
London	5,297	12,713	19,260	13,781	13,781
Far East	—	—	14,980	6,420	12,840
(sub-total)	(158,988)	(381,571)	(458,660)	(448,450)	(466,610)
Study	47,331	113,594	133,850	130,754	153,254
Youth :					
Geneva	30,502	73,205	82,480	82,030	82,030
New York	25,078	60,187	62,060	68,480	68,480
(sub-total)	(55,580)	(133,392)	(144,540)	(150,510)	(150,510)
Evangelism	11,807	28,337	36,260	36,260	36,260
Women's Work	12,497	29,993	36,380	36,380	36,380
Library	7,159	17,182	15,920	15,920	15,920
Ecum. Review	3,087	7,409	17,120	10,700	10,700
Ecum. Institute	112,427	269,825	278,200	278,200	278,200
Finance and Business	—	—	—	—	—
Faith and Order :					
European Exp.	13,815	33,156	79,200	62,848	62,848
American Exp.	7,522	18,053	25,660	25,680	25,680
(sub-total)	(21,337)	(51,209)	(104,860)	(88,528)	(88,528)
Reserve for second					
Assembly	26,750	64,200	64,200	64,200	85,600
General Reserve	35,665	85,600	85,600	85,600	85,600
Grants to :					
C.C.I.A.	52,662	126,388	141,240	128,528	152,068
E.P.S.	1,070	2,570	2,570	2,570	2,570
Fr.	546,360	1,311,270	1,519,400	1,476,600	1,562,200

**C. Suggested 1951 Budget compared with 1950 Budget
and 1950 Actual and Approved Levels of Expenditure (U.S. Dollars)**

<i>U. S. Dollars (cents omitted)</i>					
	Actual to 31.5.50	Annual rate equiv. to actual expenditure to 31.5.50	1950 Budget	1950 Approved Level	1951 Budget
Gen. Secretariat :					
Geneva	21,657	51,977	59,520	60,408	63,151
New York	14,252	34,205	39,650	39,650	39,650
London	1,238	2,971	4,500	3,220	3,220
Far East	—	—	3,500	1,500	3,000
(sub-total)	(37,147)	(89,153)	(107,170)	(104,778)	(109,021)
Study	11,059	26,542	31,270	30,550	35,807
Youth :					
Geneva	7,127	17,105	19,270	19,166	19,166
New York	5,859	14,061	14,500	16,000	16,000
(sub-total)	(12,986)	(31,166)	(33,770)	(35,166)	(35,166)
Evangelism	2,759	6,621	8,470	8,472	8,472
Women's Work	2,920	7,008	8,500	8,500	8,500
Library	1,673	4,015	3,720	3,720	3,720
Ecum. Review	721	1,730	4,000	2,500	2,500
Ecum. Institute	26,268	63,043	65,000	65,000	65,000
Finance and Business	—	—	—	—	—
Faith and Order :					
European Exp.	3,228	7,747	18,500	14,684	14,684
American Exp.	1,757	4,217	6,000	6,000	6,000
(sub-total)	(4,985)	(11,964)	(24,500)	(20,684)	(20,684)
Reserve for Second					
Assembly	6,250	15,000	15,000	15,000	20,000
General Reserve	8,333	20,000	20,000	20,000	20,000
Grants to :					
C.C.I.A.	12,304	29,530	33,000	30,030	35,530
E.P.S.	250	600	600	600	600
\$	127,655	306,372	355,000	345,000	365,000

**D. Allocation to Countries of Contributions Required
from Member Churches by 1953 toward Annual General Budgets**

	1950 Askings	1949 Contributions	Objectives by 1953
Australia	5,000	1,402	10,000
Austria	250	250	250
Belgium	250	327	250
Brazil	—	—	1,000
Burma	— ¹	—	150
Canada	10,000	10,085	15,000
Ceylon	200	—	200
China	1,000	280	1,000
Czechoslovakia	1,000	—	1,000
Denmark	2,000	360	3,000
Ethiopia	—	203	500
Finland	850	—	1,000
France	2,000	1,419	2,000
Germany	5,000	1 822	15,000
Greece	—	140	1,000
Holland	2,500	1,706	5,000
Hungary	500	—	500
Ireland	250	—	250
India	2 000 ¹	189	2,000
Indonesia	250	—	500
Italy	250	93	250
Japan	250	—	250
Korea	—	—	250
Mexico	1,000 ²	—	250
New Zealand	1,250	1,033	2,000
Norway	2,000	2,033	3,000
Pakistan	— ¹	—	200
Philippine Islands	—	100	250
Poland	300	—	300
Siam	—	108	100
South Africa	2,000	700	2,000
Spain	—	100	100
Sweden	6,250	3,567	7,000
Switzerland	5,000	3,130	5,000
Syria	—	25	100
United Kingdom	23,150	15,685	30,000
West Indies	—	—	250
Yougoslavia	—	—	100
Other	500 ³	668	—
	75,000	45,425	111,000

¹ In the 1950 list India, Pakistan and Burma were grouped together.

² The 1950 asking was for Mexico and Latin America.

³ This item was included in the 1950 list as Eastern Mediterranean.

